

AESOP FABLES BALTIMORE 1817





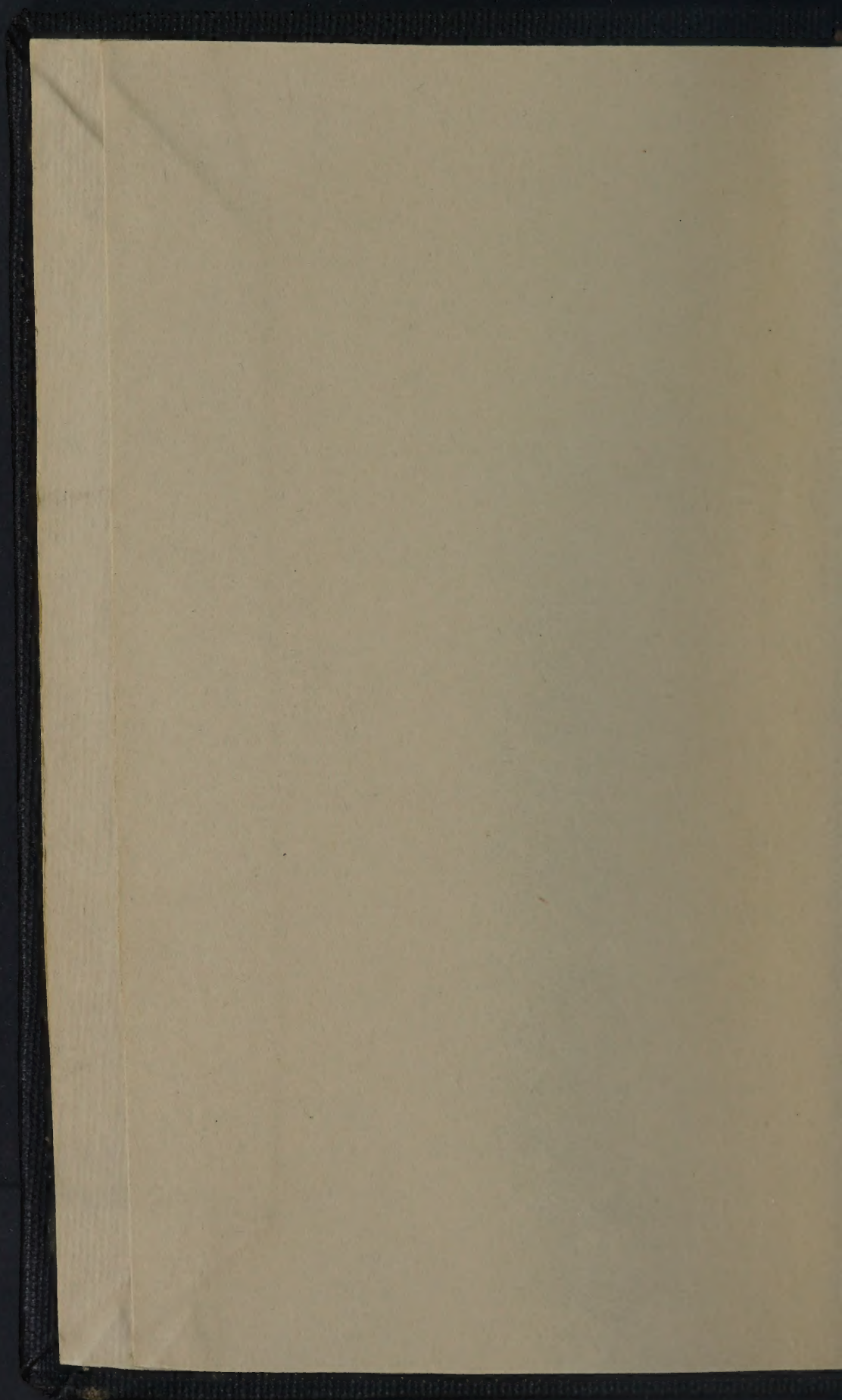


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FABULÆ ÆSOPI SELECTÆ,

OR,

SELECT FABLES OF ÆSOP :

WITH

AN ENGLISH TRANSLATION,

MORE LITERAL THAN ANY YET EXTANT,

DESIGNED FOR THE READIER INSTRUCTION OF BEGINNERS
IN THE LATIN TONGUE.

BY H. CLARKE,

TEACHER OF THE LATIN LANGUAGE.

Baltimore :

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J. Robinson, printer.

1817.

PREFACE.

WHOEVER hath duly considered the great difficulty there is in our first encountering with the idioms of the *Latin* tongue, the variety of *English* words, which will sometimes answer to one *Latin* one, with the many mistakes which boys must naturally be liable to, who cannot immediately form any tolerable judgment of the thing which they are engaged in; must surely, in some measure, be brought to acknowledge, that the having things explained and cleared up to their understandings, as they go along, is the best and only means of making them eager and desirous to learn. And here, perhaps, it may be somewhat of a real help to throw the language into a yet more easy light, and to descend a little lower, than others have hitherto submitted themselves to. For I will not refuse to own, that I am apprehensive, the fear of too great a baldness in the translation hath deterred even those, who have carried this affair farther than was at first imagined it could ever have gone, from rendering it so plain, that children might still the more readily come into the knowledge of the construction, and form a better and quicker idea of the different parts of speech.

Things relating to instruction cannot well be made too easy: but to write in the terms of a pedant, or in such a lowness, or poverty of expression, as dwindleth almost into nonsense, is a hardship too great to be sub-

mitted to by any man of spirit. But alas ! Freedom of style is one thing, and literal translation another ; and the best way to commence an acquaintance with any language, is first to read a great deal of a verbal translation. When single words have been apprehended rightly, a number of them may be readily put together, the remembering that such a word is *Latin* for such a thing affording learners the greatest pleasure and incitement toward the making a progress more considerable ; whereas, by attempting the construction of phrases too soon, they become lost, and bewildered in a maze.

It hath been thought proper therefore to make the *English* words here to answer to the *Latin*, as grammatically as possible ; and, where more expressive ones might often have been made use of, those, which are most usually met with, have been judged the most convenient ; the varying the phrase too much at first tending rather to confound, than graft any thing in the memory.

* A new edition of *Æsop*, with the *Latin* and *English* each in their distinct columns, had been long ago wished for ; but, as Mr. *Locke* had before suffered an interlineary version of it to be printed with his name in the title page, it is highly probable, nobody would venture to undertake such a thing ; although you are told in the *preface*, that the design was to help those, who had not the opportunity or leisure to learn the *Latin language* by *grammar* ; which, consequently, did not lead him to have the *English* made with the greatest grammatical strictness to the *Latin*, and left room for something to be attempted, which might be afforded at an easier

* Vide preface to Clark's *Cordery*.

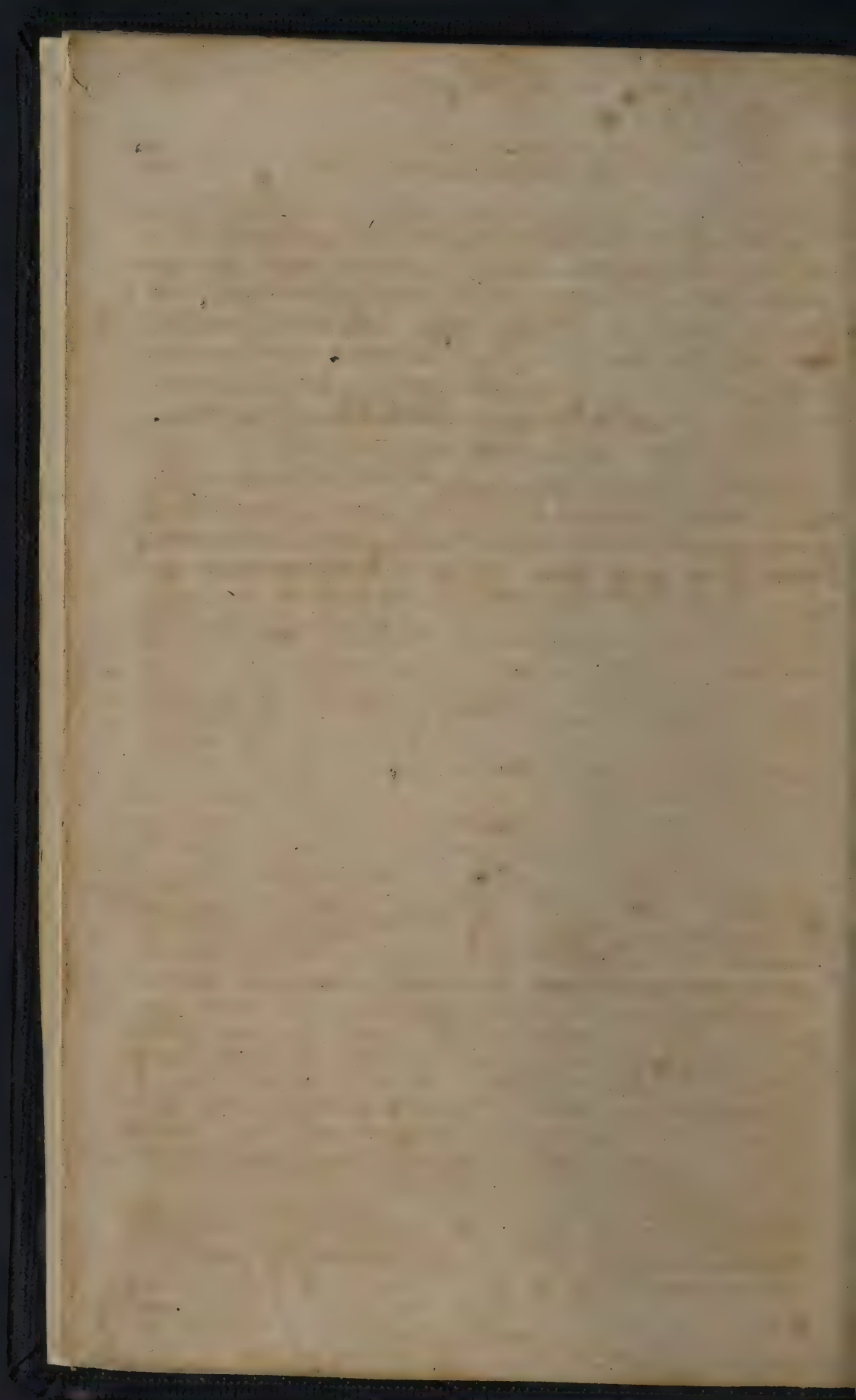
PREFACE.

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rate, and what might better answer the purposes of a common school-book.

Upon the whole, you have here a collection of the greatest part of the *Fables* done in an easier manner, than any yet extant; and the farther you enter into the book, you will find such little liberties taken in the *expression*, as may naturally suit with *tender capacities*, while the judgment ripens by degrees.

Besides, the advantage of the *Roman* and *Italic characters* being alternately used for the beter instruction of *young beginners*, this *translation* is contrived to answer *line for line* throughout; and care hath been generally taken to avoid the *breaks of words* so frequent in things of this nature, that it is next to an impossibility now to mistake.



SELECTÆ

FABULÆ ÆSOPI.

SELECT

FABLES OF ÆSOP.

FABLE I.

De GALLO.

GAllus, dum vertit
stercorarium, offendit
gemmam, inquires, quid
reperio rem tam nitidam?
Si gemmarius reperisset te,
nihil esset lætius
eo, ut qui sciret
pretium: quidem est
nulli usui mihi, nec æstimo
magni; imo equidem
mallem granum hor-
dei omnibus gemmis.

MORALE.

Intellige per gemmam
artem & sapientiam; per gal-
lum, hominem stolidum &

Of the Cock.

ACock, while he turns up
a dunghill, finds
a jewel, saying, why
do I find a thing so bright?
If a jeweller had found thee,
nothing would be more joyful
than he, as who would know
the price: indeed it is
of no use to me, nor do I esteem it
at a great rate; nay indeed
I had rather have a grain of bar-
ley than all jewels.

The MORAL.

Understand by the jewel
art and wisdom; by the cock,
a man foolish and

<i>voluptarium ; nec stulti</i>	<i>voluptuous ;</i>	<i>neither</i>	<i>fools</i>
<i>amant liberales artes, cum</i>	<i>love liberal</i>	<i>arts,</i>	<i>when</i>
<i>nesciant usum earum ;</i>	<i>they know not the use of</i>	<i>them ;</i>	
<i>nec voluptarius, quippe</i>	<i>nor a voluptuous man,</i>	<i>because</i>	
<i>voluptas sola placeat ei.</i>	<i>pleasure alone pleases</i>	<i>him.</i>	

FABLE II.

De CANE & UMBRA.

CANIS tranans fluvium
 vehebat carnem rictu ;
 sole splendente, umbra
 carnis lucebat in aquis ;
 quam ille videns, & avidè
 captans, perdidit quod erat
 in faucibus : itaq ; percussus
 jacturâ & rei &
 spei, primum stupuit ; de-
 inde recipiens animum sic
 elatravit : miser ! modus
 deerat tuæ cupiditati :
 erat satis superque,
 ni desipuisses. Jam,
 per tuam stultitiam, est,
 minus nihilo tibi.

MOR.

Sit modus tuæ
 cupiditati, nè amittas
 certa pro incertis.

Of the DOG and the SHADOW.

A DOG swimming over a river
 carried flesh in his chops ;
 the sun shining, the shadow
 of the flesh shone in the waters ;
 which he seeing, and greedily
 catching at, lost what was
 in his jaws : therefore struck
 with the loss both of the thing and
 his hope, at first he was amazed ;
 afterwards taking courage thus
 he barked out : wretch ! modera-
 tion was wanting to thy desire :
 there was enough, and too much,
 unless thou hadst been mad. Now,
 through thy folly, there is
 less than nothing for thee.

MOR.

Let there be moderation to thy
 desire, lest thou lose
 certain things for uncertain.

FABLE III.

De LUPO & GRUE.

DUM lupus vorat
 ovem, forte ossa
 hæserè in gulâ ; ambit,
 orat, opem, nemo opitulatur ;
 omnes dictitant, eum tulisse
 præmium suæ voracitatis :
 tandem, multis blanditiis

Of the WOLF and the CRANE.

WHILE a wolf devoureth
 a sheep, by chance the bones
 stuck in his throat ; he goes about,
 asks help, nobody assists ;
 all say, that he had got
 the reward of his greediness :
 at length with many flatteries

pluribusq: promissis, inducit gruem, ut, longissimo collo inserto in gulam, eximeret os infixum. Verum illudit ei petenti præmium, inquit, inepta, abi, non habes sat, quòd vivis? Debes tuam vitam mihi; si vellem, poteram præmordere tuum collum.

and more promises, he draws in the crane, that her very long neck being thrust into his throat, she would pull out the bone fixed in. But he played upon her asking a reward, saying, fool, go away, hast thou not enough, that thou livest? Thou owest thy life to me; if I would, I was able to bite off thy neck.

MOR.

Quod facis ingrato, perit.

MOR.

What thou doest for the ungrateful, perisheth.

FABLE IV.

De RUSTICO &
COLUBRO.

Of the COUNTRYMAN and
the SNAKE.

RUSTICUS tulit domum colubrum repertum in nive, prope enectum frigore adjicit ad focum; coluber recipiens vim virusque, deinde non ferens flammam, infecit omne tugurium sibilando. Rusticus corripuens sudem accurrit, et expostulat injuriam cum eo verbis verberibusq; num referret has gratias? Num eriperet vitam illi, qui dederat vitam illi?

A COUNTRYMAN brought home a snake found in the snow, almost dead with cold; he lays him to the fire; the snake recovering strength, and poison, then not bearing the flame, filled all the cottage with hissing. The countryman snatching a stake runs up, and expostulates the injury with him in words and blows, whether he would return these thanks? Whether he would take life from him, who had given life to him?

MOR.

Interdum fit, ut obsint tibi, quibus tu profueris; & ii mereantur mulè de te, de quibus tu meritis sis benè.

MOR.

Sometimes it happens, that they are hurtful to thee, whom thou hast profited; and they deserve ill of thee, of whom thou hast deserved well.

FABLE V.

De APRO & ASINO.

DUM iners asinus irri-
debat aprum, ille
indignans frendebat. Ign-
vissime, fueras quidem
meritus malum; sed etiamsi
fueris dignus pœnâ, tamen
ego sum indignus, qui pu-
niam te. Ride tutus, nam
es tutus ob inertiam.

MOR.

Demus operam, ut
cum audiamus, aut patiamur
indigna nobis, nè dicamus,
aut faciamus indigna nobis.
Nam mali & perditī ple-
rumq; gaudent, si quis-
piam bonorum resistat
iis; pendent magni,
se haberi dignos
ultione. Imitemur equos,
& magnas bestias, qui
prætereunt oblatrantes
caniculos cum contemptu.

Of the BOAR and the Ass.

WHILE the sluggish ass laugh-
ed at the boar, he
fretting gnashed his teeth. Most
slothful wretch, thou hast indeed
deserved evil; but although thou
hast been worthy of punishment, yet
I am unfit, who may pun-
ish thee. Laugh secure, for
thou art safe for thy sluggishness.

MOR.

Let us give an endeavour, that
when we hear, or endure
things unworthy of us, we do not say
or do things unworthy of us.
For bad and lost men gene-
rally rejoice, if any
one of the good resist
them; they value it at a great rate,
that they are accounted worthy
of revenge. Let us imitate horses,
and great beasts, who
pass by barking
curs with contempt.

FABLE VI.

*De AQUILA &
CORNICULA.*

AQUILA nacta cochle-
am, non quivit eruere
piscem vi, aut arte.
Cornicula accedens dat
consilium, suadet subvolare
& è sublimi præcipitare
cochleam in saxa; nam
sic fore, ut Cochlea
frangatur. Cornicula
manet humi, ut
præstoletur casum:

*Of the EAGLE and
the JACKDAW.*

AN Eagle having got a coc-
kle, was not able to get out
the fish by force, or art.
The jackdaw coming up gives
counsel, persuades her to fly up,
and from on high to throw down
the cockle upon the stones; for that
so it would be, that the cockle
would be broken. The jackdaw
stays on the ground, that
she may watch the fall:

aquila præcipitat; the eagle throws it down;
 testa frangitur; piscis the shell is broken; the fish
 subripitur a cornicula; is snatched away by the jackdaw;
 elusa aquila dolet. the deluded eagle grieves.

MOR.

MOR.

Noli habere fidem Be not willing to have faith
 omnibus & fac in all men, and do
 inspicias consilium, quod you look into the counsel, which
 acceperis ab aliis; you have received from others;
 nam multi consulti non for many being consulted do not
 consulunt suis counsel for their con-
 sultoribus, sed sibi. sultors, but for themselves.

FABLE VII.

De CORVO &
 VULPECULA.

Of the CROW and
 the FOX.

CORVUS nactus prædam, A CROW having got a prey,
 strepitat in ramis: makes a noise in the branches:
 vulpecula videt eum ge- the fox sees him re-
 stientem, accurrit: 'vulpes,' joicing, runs up: 'The fox,'
 inquit, 'impertit corvum says he, 'compliments the crow
 plurimasalute. Sapenumero with very much health. Very often
 audiveram, famam esse had I heard, that fame was
 mendacem, jam experior re a liar, now I find it in the fact
 ipsa: nam, ut fortè præ- itself: for, as by chance I pass
 tereo hac, suspiciens te in by this way, seeing you in
 arbore, advolo, culpans the tree, I fly to you, blaming
 famam: nam fama est, te fame: for the report is, that you
 esse nigriorem pice, & vi- are blacker than pitch, and I see
 deo te candidiorem nive. you whiter than snow. Truly in
 Sanè in meo iudicio vincis my judgment you surpass the swans
 cygnos, et es formosior albâ and are fairer than the white
 hederâ. Quòd si, ut ex- ivy. But if, as you ex-
 cellas in plumis, ita et cel in feathers, you do so also
 voce, equidem dicerem te in voice, truly I should call you
 reginam omnium avium.' the queen of all birds.'
 Corvus illectus hac assen- The crow allured by this flat-
 tiunculâ, apparat ad tery, prepares to
 canendum. Verò caseus sing. But the cheese
 excidit è rostro: quo fell from his beak; which
 correpto, vulpeculâ, being snatched by the fox,

tollit cachinnum: tum he sets up a laughter: then
demum corvus, pudore at last the crow, shame
juncto jacturæ rei, being joined to the loss of the thing,
dolet. grieveth.

MOR.

Nonnulli sunt tam avidi
laudis, ut ament assen-
tatorem cum suo probro &
damno. Homunciones hujus
modi sunt prædæ parasito.
Quòd si vitâsses jactan-
tiam, facile vitaveris
pestiferum genus assen-
tatorum. Si tu velis esse
Thraso, Gnatho nusquam
deerit tibi.

MOR.

Some are so greedy
of praise, that they love a flat-
terer with their own disgrace and
damage. Men of this
kind are a prey to the parasite.
But if you had avoided boast-
ing, easily would you have avoided
the pestilent race of flatter-
ers. If thou art willing to be
a Thraso, a Gnatho never
will be wanting to thee.

FABLE VIII.

De CANE & ASINO.

DUM canis blandiretur
hera et familiæ,
herus et familia demulcent
canem. Asellus, videns
id, gemit altissimè; nam
cæpit pigere sor-
tis: putat iniquè compa-
ratum, canem esse gra-
tum cunctis, pascique
herili mensâ, et
consequi hoc otio
ludoque: sese con-
trâ portare clitellas,
cædi flagello esse
nunquam otiosum et tamen
odiosum cunctis. Si hæc
fiant blanditiis, statuit
sectari eam artem, quæ sit
tam utilis. Igitur quo-
dam tempore tentaturus
rem, procurrit obviam
hero redeunti domum,

Of the DOG and the Ass.

WHILE the dog fawned on
his master and the family,
the master and the family stroke
the dog. The ass, seeing
that, groans most deeply; for
he began to be weary of his con-
dition: he thinks it unjustly or-
dered, that the dog should be ac-
ceptable to all, and be fed
from his master's table, and
that he should get this by idleness
and play: that himself on the
contrary carried the dorsers,
was beaten with the whip, was
never idle, and yet
odious to all. If these things
are done by fawnings, he resolves
to follow that art, which is
so profitable. Therefore on a cer-
tain time about to try
the thing, he runs in the way
to his master returning home,

SELECT FABLES OF ÆSOP.

subsilit, *pulsat* un-
gulis. *Hero* exclamante,
servi *accurrere*, et
ineptus a sellis, qui credidit
se urbanum, vapulat.

MOR.

Omnes non possumus omnia;
nec omnia decet omnes.
Quisque faciat, quisque
tentet id, quod potest.

leaps on him, strikes him with
his hoofs. *The master* crying out,
the servants ran to him, and
the silly ass, who thought
himself courtly, is beaten.

MOR.

We all cannot do all things;
nor do all things become all men.
Let every one do, let every one
try that, which he is able.

FABLE IX.

De LEONE & quibusdam
aliis.

Of the LION and some other
Beasts.

LEO pepigerat cum
ove quibusdamque
aliis, venationem fore
communem. Venantur,
cervus capitur: singulis
incipientibus tolleres singulas
partes, ut convenerat,
leo irrugiit, inquiens, una
pars est mea, quia sum
dignissimus; altera item
est mea, quia præ-
stantissimus viribus: porro
vendico tertiam, quia su-
daverim plus in capiendo
cervo; denique, nisi conces-
seritis quartam, est actum
de amicitia. Socii
audientes hoc, discedunt
vacui et taciti, non ausi
mutire contra leonem.

MOR.

Fides semper fuit rara:
apud hoc seculum est rarius;
apud potentes est, et
semper fuit, rarissima. Quo-
circa est satius vivere cum
pari. Nam, qui vivit
cum potentiore, sæpe habet

THE lion had agreed with
the sheep and some
others, that the hunting should be
common. They hunt,
a stag is taken: all
beginning to take their single
parts, as had been agreed,
the lion roared, saying, one
part is mine, because I am
the most worthy; another also
is mine, because I am most ex-
cellent in strength; moreover
I claim a third, because I have
sweated more in taking
the stag; lastly, unless you will
grant the fourth, there is an end
of friendship. His companions
hearing this, depart
empty and silent, not having dared
to mutter against the lion.

MOR.

Faith always has been rare:
in this age it is rarer;
among the powerful it is, and
always has been most rare. Where-
fore it is better to live with
an equal. For, he who liveth
with one more powerful, often hath

necesse concedere de suo jure. *a necessity to depart from his right.*

FABLE X.

De LEONE & MURE.

LEO defessus æstu cursuque quiescebat sub umbrâ super viridî gramine; grege murium percurrente ejus tergum, exporrectus, comprehendit unum ex illis. Captivus supplicat, clamat, se esse indignum, cui leo irascatur. Ille, reputans fore nihil laudis in nece tantillæ bestię, dimittit captivum. Non diu postea, leo, dum currit per saltum, incidit in plagas: rugit, sed non potest exire. Mus audit leonem miserabiliter rugientem, agnoscit vocem, repit in cuniculos, quærit nodos, quos invenit, corroditque; leo evadit e plagis.

MOR.

Hæc fabula suadet clementiam potentibus; etenim ut humanæ res sunt instabiles, potentes ipsi interdum egent ope humiliorum; quare prudens vir, etsi potest, timet nocere vel vili homini; sed qui non timet nocere alteri, desipit valdè. Quid ita? Quia, etsi jam fretus potentiâ, metuit neminem, forsitan, posthac

Of the LION and the MOUSE.

THE lion tired with heat and running rested under the shade, upon the green grass; a company of mice running over his back, having arose, he takes one of them. The captive begs, cries, that he was unworthy, whom the lion should be angry with. He, thinking there would be nothing of praise in the death of so little a beast, dismisses the captive. Not long after, the lion, whilst he runs through the forest, falls into the toils. He roars, but cannot get out. The mouse hears the lion miserably roaring, knows the voice, creeps into the holes, seeks the knots, which he finds, and gnaws; the lion escapes out of the toils.

MOR.

This fable recommends clemency to the powerful; for as human things are unstable, the powerful themselves sometimes want the help of the lowest; wherefore a prudent man, although he is able, feareth to hurt even a mean man; but he that does not fear to hurt another, plays the fool very much. Why so? Because, although now having relied on his power he feareth nobody, perhaps, hereafter,

erit ut indiguerit it will be, that he may have wanted
 vel gratiâ vilium homin- either the favour of mean men,
 cionum, vel metuerit iram. or have feared their anger.

FABLE XI.

De ægroto MILVO.

Of the sick KITE.

MILVUS decumbibat
 lecto jam fermè
 moriens, orat matrem ire
 precatum Deos. Mater
 respondet, nihil opis spe-
 randum illi à Diis,
 quorum sacra toties viola-
 visset suis rapinis.

THE kite lay
 in bed now almost
 dying, begs his mother to go
 to pray to the Gods. The mother
 answers, no help was to be
 hoped by him from the Gods,
 whose sacred things so often he
 had violated by his rapines.

MOR.

MOR.

Decet nos venerari
 Deos; nam illi juvant pios,
 et adversantur impios. Ne-
 glecti in felicitate, non ex-
 audiunt miseriâ. Quare sis
 memor eorum in secundis
 rebus, ut vocati sint
 præsentibus in adversis rebus.

It becometh us to worship
 the Gods; for they help the pious
 and withstand the impious. Ne-
 glected in felicity, they do not
 hear in misery. Wherefore be
 mindful of them in prosperous
 things, that being called they may
 be present in adverse things.

FABLE XII.

De RANIS & earum Rege.

Of the FROGS and their King.

GENS ranarum, cum
 esset libera, supplicabat
 Jovem, regem da-
 ri sibi. Jupiter ridebat
 vota ranarum. Illæ
 tamen instabant iterum,
 atque iterum, donec perpel-
 lerent ipsum. Ille dejecit
 trabem; ea moles quassat
 fluvium ingenti fragore.
 Ranæ territæ silent;
 venerantur regem; ac-
 cedunt propius pedetentim;

THE nation of frogs, when
 is was free, besought
 Jupiter for a king to be gi-
 ven to them. Jupiter laughed at
 the wishes of the frogs. They
 nevertheless pressed him again,
 and again, until they drove
 him to it. He threw down
 a log; that mass shakes
 the river with a great noise.
 The frogs affrighted are silent;
 they reverence their king; they
 come nearer step by step;

tandem, metu abjecto, insultant, et desultant; iners rex est lusui et contemptui. Rursum lacesunt Jovem; orant regem dari sibi, qui sit strenuus; quibus Jupiter dat ciconiam. Is perstrenuè perambulans paludem, vorat quicquid ranarum fit obviam. Igitur ranæ frustrà questæ fuerunt de sævitia hujus. Jupiter non audit, nam queruntur et hodie: etenim vesperi, ciconiâ eunte cubitum egressæ ex antris murmurant rauco ululatu; sed canunt surdo. Nam Jupiter vult, ut quæ deprecatae sunt clementem regem, jam ferant inclementem.

MOR.

Solet evenire plebi, ut ranis, quæ, si habet regem paulo mansuetiorem, damnat eum ignaviæ et inertiae, et optat aliquando virum dari sibi: contra, si quando nacta est strenuum regem, damnat sævitiam hujus, et laudat clementiam prioris; sive, quòd semper pœnitet nos præsens, sive quòd est verum dictum, nova esse potiora veteribus.

at length, fear being thrown away, they leap upon, and leap off him; the sluggish king is their sport and contempt. Again they provoke Jupiter; they pray for a king to be given to them, who may be valiant; to whom Jupiter gives the stork. He very nimbly stalking through the marsh devours whatever of the frogs comes in the way. Therefore the frogs in vain have complained of the cruelty of him. Jupiter does not hear, for they complain even this day: for in the evening, the stork going to rest, having come out of their caves they murmur with a hoarse croaking; but they sing to one deaf. For Jupiter wills, that they who petitioned against a merciful king, now bear an unmerciful.

MOR.

It is wont to happen to the common people, as to the frogs, who, if they have a king a little milder, condemn him of idleness and sluggishness, and wish at sometimes for a man to be given to them: on the contrary, if at any time they have got an active king, they condemn the cruelty of him, and praise the clemency of the former; either, because it always repents us of the present, or because it is a true saying, that new things are better than old.

FABLE XIII.

De COLUMBIS & MILVO.

COLUMBÆ olim ges-
sere bellum cum mil-
vio, quem ut expug-
narent, delegerunt sibi
accipitrem regem. Ille fac-
tus rex, agit hostem, non
regem: rapit ac laniat
non segnius, ac milvus. Pæ-
nitent columbas incæp-
ti, putantes, fuisse
satiùs pati bellum mil-
vi, quàm tyrannidem
accipitris.

MOR.

Pigeat neminem suæ
conditionis nimium. Ut
Horatius ait, nihil est bea-
tum ab omni parte.
Equidem non optarem mu-
tare meam sortem, modò sit
tolerabilis. Multi, cum quæ-
siverint novam sortem,
rursus optaverunt veterem.
Sumus ferè omnes ita vario
ingenio, ut pæniteat
nosmet nostri.

Of the PIGEONS and the KITE.

THE pigeons formerly car-
ried on a war with the
kite, whom that they might sub-
due, they chose to themselves
the hawk king. He being
made king, acts the enemy, not
the king: he tears and butchers
no slower, than the kite. It re-
pents the pigeons of their under-
taking, thinking, that it had been
better to endure the war of
the kite, than the tyranny
of the hawk.

MOR.

Let it repent no man of his
condition too much. As
Horace says, nothing is hap-
py from every part.
Truly I would not wish to
change my lot, provided it be
tolerable. Many, when they have
sought a new state,
again have wished for the old.
We are almost all of so various
a temper, that it repenteth
us ourselves of ourselves.

FABLE XIV.

De FURE & CANE.

CANIS respondit Furi
porrigenti panem ut
sileat, novi tuas
insidias, das panem,
quò desinam latrare, sed
odi tuum munus; quippe si
ego tulero panem, tu
exportabis cuncta
ex his tectis.

Of the THIEF and the DOG.

THE dog answered the thief
holding out bread that
he would be silent, I know thy
treacheries, thou givest bread,
that I may cease to bark, but
I hate thy gift; for if
I shall take the bread, thou
wilt carry all the things
out of these houses.

MOR.

Cave, *causa* parvi
commodi amittas *magnum*.
 Cave, *habeas* fidem
cuius homini; *nam* sunt,
qui non *tantum* dicunt be-
nignè, sed & faciunt be-
nignè, dolo.

MOR.

Take heed, *for the sake* of a small
profit, thou lovest not a *great one*.
 Take heed, *that thou hast* not faith
in every man; for there are,
who not *only* say *kind-*
ly, but *also* do *kind-*
ly, with deceit.

FABLE XV.

De Lupo & SUCULA.

SUCULA parturiebat;
 lupus pollicetur, se
fore custodem factus,
 sucula respondit, se non
egere obsequio lupi;
 si ille velit haberi
 pius, si cupiat facere id,
 quod est gratum, abeat
 longius: Etenim officium
 lupi constare non præsenti-
 tiâ, sed absentia.

MOR.

Omnia non sunt creden-
 da omnibus. Multi pollicen-
 tur suam operam, non amore
 tui, sed sui; non
 quærentes tuum commo-
 dum, sed suum.

Of the WOLF and the Sow.

THE sow brought forth;
 the wolf promises, that he
 would be the keeper of the young.
 The sow answered, that she did not
 want the service of the wolf;
 if he is willing to be accounted
 affectionate, if he desires to do that,
 which is grateful, let him go
 farther off: For that the office
 of the wolf consisted not in his pre-
 sence, but absence.

MOR.

All things are not to be trust-
 ed to all men. Many pro-
 mise their service, not out of love
 of thee, but of themselves; not
 seeking thine advan-
 tage, but their own.

FABLE XVI.

De Partu Montium.

OLIM erat rumor,
 quod montes parturi-
 rent. Homines accurrunt,
 circumstant, expectantes
 quippiam monstri, non

Of the Bringing forth
of the Mountains.

Formerly there was a rumour,
 that the mountains would
 bring forth. The men run thither,
 stand round about, expecting
 something of a monster, not

*sine pavore. Tandem without fear. At length the
montes parturiunt. Mus mountains bring forth. A mouse
exit, tum omnes ridebant. comes out, then all laughed.*

MOR.

MOR.

*Jactatores, cùm profi-
tentur & ostentant magna
vix faciunt parva. Qua-
propter isti Thrasones sunt
jure materia joci et scom-
matum. Hæc fabula item
vetat inanes timores. Nam
plerumque timor periculi
est gravior periculo
ipso; imò id quod
metuimus, est sæpe ridi-
culum.*

*Braggers, when they pro-
fess and boast great things,
scarce do little things. Where-
fore those Thrasones are
by right the matter of jest and
scoffs. This fable also
forbids vain fears. For
commonly the fear of danger
is more grievous than the danger
itself; nay that, which
we fear, is often ridi-
culous.*

FABLE XVII.

De LEPORIBUS &

RANIS.

Of the HARES and
the FROGS.

*SYLVâ mugiente insolito
turbine, trepidi
lepores occipiunt rapidè fu-
gere. Cùm palus obsisteret
fugientibus, stetere anxii,
comprehensi periculis
utrinque. Quodque esset
incitamentum majoris
timoris, vident ranas
mergi in palude. Tunc
unus ex leporibus pruden-
tior ac disertior cæteris
inquit, quid inaniter time-
mus? Est opus animo
quidem: Est nobis agilitas
corporis, sed animus deest.
Hoc periculum turbinis
non est fugiendum, sed con-
temnendum.*

*THE wood roaring with an un-
usual whirlwind, the trem-
bling hares begin hastily to fly
away. When a fen stopped them
flying, they stood anxious,
encompassed with dangers
on both sides. And what was
an incitement of greater
fear, they perceive the frogs
to be plunged in the fen. Then
one of the hares more pru-
dent and more eloquent than the rest
said, what vainly do we
fear? There is need of courage
indeed: There is to us agility
of body, but courage is wanting.
This danger of the whirlwind
is not to be fled from, but con-
temned.*

MOR.

Est opus animo in
omni re. Virtus jacet
sine confidentiâ. Nam con-
fidentia est dux et regina
virtutis.

MOR.

There is need of courage in
every thing. Virtue lies dead
without confidence. For da-
ringness is the leader and queen
of virtue.

FABLE XVIII.

De HÆDO & LUPO.

Of the KID and the WOLF.

CAPRA, cum esset
itura pastum, concludit
hædum domi, monens
aperire nemini, dum ipsa
redeat. Lupus, qui
audiverat id procul, post
discessum matris,
pulsat fores, caprissat
voce jubens recludi.
Hædus præsentiens
dolum, inquit, non aperio;
nam etsi vox caprissat,
tamen equidem video lupum
per rimas.

MOR.

Filii, obedite parentibus,
nam est utile; et decet
juvenem auscultare
seni.

THE GOAT, when she was
about to go to feed, shuts up
the kid at home, warning her
to open to nobody, till she
return. The wolf, who
had heard that afar off, after
the departure of the mother,
knocks at the doors, acts the goat
in voice, ordering them to be opened.
The kid perceiving
the cheat says, I do not open;
for altho' the voice acts the goat,
yet indeed I see a wolf
through the chinks.

MOR.

Children, obey your parents,
for it is profitable; and it becometh
a young man to hearken
to an old man.

FABLE XIX.

De RUSTICO &

ANGUE.

QUIDAM rusticus
 nutriterat anguem;
 aliquando iratus petit
bestiam securi. Ille evadit,
non sine vulnere. Postea
rusticus deveniens in
paupertatem ratus est id
infortunii accidere sibi
propter injuriam anguis.
Igitur supplicat, ut re-
deat. Ille ait, se ignos-
cere, sed nolle redire;
neque fore securum cum
rustico, cum sit
tanta securis domi;
dolorem vulneris
desiisse, tamen memoriam
superesse.

Of the COUNTRYMAN and

the SNAKE.

A CERTAIN countryman
 had nourished a snake;
 on a time being angry he strikes
the beast with an axe. He escapes,
not without a wound. Afterwards
the countryman coming into
poverty thought that
misfortune happened to him
for the injury of the snake.
Therefore he entreats, that he
would return. He says, that he for-
gave, but was unwilling to return;
nor could he be secure with
the countryman, when there is
so great an axe at home;
that the pain of the wound
was worn away, yet the memory
remained.

MOR.

Est vix tutum habere
 fidem ei, qui semel solvit
 fidem. Condonare injuriam,
 id sanè est misericordiæ;
 sed cavere sibi,
 et decet, et est pru-
 detiæ.

MOR.

It is scarce safe to have
 faith in him, who once has broke
 faith. To forgive an injury,
 that indeed is the part of mercy,
 but to take heed of one's self,
 both becometh, and is the part of
 prudence.

FABLE XX.

De VULPECULA &

CICONIA.

VULPECULA vocavit
 ciconiam ad cœnam.
 Effundit opsonium in
 mensam, quod, cum esset

Of the Fox and the STORK.

THE fox called
 the stork to supper.
 She pours out the victuals upon
 the table, which, when it was

liquidum, ciconiâ tentante
 rostro frustrâ, vulpecula
 lingit. Elusa avis abit,
 pudetque, pigetque
 injuriæ. Post plusculum
 dierum redit, invitat
 vulpeculam. Vitreum vas
 erat situm plenum opsonii;
 quod vas, cum esset
 arcti gutturis, licuit
 vulpeculæ videre, et esurire,
 non gustare. Ciconia facile
 exhaustit rostro.

liquid, the stork endeavouring
 with her bill in vain, the fox
 licks up. The deluded bird goes away,
 and is ashamed, and vexed
 at the injury. After some
 days she returns, invites
 the fox. A glass vessel
 was placed full of victuals;
 which vessel, when it was
 of a narrow neck, it was lawful
 for the fox to see, and hunger,
 not to taste. The stork easily
 drew it out with her beak.

MOR.

Risus meretur risum;
 jocus jocum; dolus
 dolum; et fraus frau-
 dem.

MOR.

Laughter deserves laughter;
 a jest a jest; a trick
 a trick; and deceit de-
 ceit.

FABLE XXI.

De LUPO et picto
 Capite.

LUPUS versat, et
 miratur humanum
 caput repertum in officinâ
 sculptoris: sentiens habere
 nihil sensûs, inquit, O
 pulchrum caput, est in
 te multum artis, sed
 nihil sensûs.

MOR.

Externa pulchritudo, si in-
 terna adsit, est grata; sin
 carendum est alterutrâ,
 præstat carere externâ,
 quàm internâ: nam illa
 sine hâc interdum incurrit
 odium, ut stolidus sit eò

Of the WOLF and the painted
 Head.

THE wolf turns about, and
 admires a human
 head found in the shop
 of a carver: perceiving it to have
 nothing of sense, he says, O
 fair head, there is in
 thee much of art, but
 nothing of sense.

MOR.

Outward beauty, if the in-
 ward be present, is pleasing; but if
 we must want either,
 it is better to want the outward,
 than the inward; for that
 without this sometimes incurs
 hatred, as a fool is by so much

odiosior,
formosior.

quò the more odious, by how much
the more handsome.

FABLE XXII.

De GRACULO.

Of the JACKDAW.

GRACULUS ornavit
se plumis
pavonis; deinde visus
pulchellus sibi contulit
se ad genus pavo-
num, suo genere fastidito.
Illi tandem intelligentes
fraudem, nudabant stoli-
dam avem coloribus,
et affecerunt cum plagis.

THE JACKDAW adorned
himself with the feathers
of the peacock: then seeming
pretty to himself, he betook
himself to the race of the pea-
cocks, his own race being despised.
They at length understanding
the cheat, stripped the fool-
ish bird of his colours,
and belaboured him with blows.

MOR.

MOR.

Hæc fabula notat eos, qui
gerunt se sublimiùs, quam
est æquum; qui vivunt cum
iis, qui sunt et ditiores,
et magis nobiles; quare sæpe
fiunt inopes, et sunt
ludibrio.

This fable denotes those, who
carry themselves more loftily, than
is fit; who live with
those, who are both more rich,
and more noble; wherefore often
they become poor, and are
for a laughing-stock.

FABLE XXIII.

De RANA & BOVE.

Of the FROG and the Ox.

RANA cupida æquandi
bovem distentabat se.
Filius hortabatur matrem
desistere cæpto,
inquiens, ranam esse nihil
ad bovem. Illa intumuit
secundùm. Natus clamat,

A FROG desirous of equalling
an ox stretched herself.
The son advised the mother
to desist from the undertaking,
saying, that a frog was nothing
to an ox. She swelled
a second time. The son cries out,

mater, licet crepes, nunquam vinces bovem. Autem, cum intumisset tertium, crepuit.

mother, although you burst, never will you exceed the ox. But, when she had swelled a third time, she burst.

MOR.

Quisque habet suam dotem. Hic excellit formâ, ille viribus. Hic pollet opibus, ille amicis. Decet unumquemque esse contentum suo. Ille valet corpore, tu ingenio; Quocirca quisque consulat semet, nec invidet superiori, quod est miserum; nec optet certare, quod est stultitiæ.

MOR.

Every one has his gift. This man excels in beauty, that in strength. This is powerful in riches, that in friends. It becometh every one to be content with his own. He is strong in body; thou in wit: Wherefore let every one consult himself, nor envy a superior, which is a miserable thing; nor wish to contend, which is the part of folly.

FABLE XXIV.

De Æquo & LEONE.

LEO venit ad comedendum equum; autem carens viribus præ senectâ, cæpit, meditari artem: profitetur se medicum; moratur equum ambage verborum. Hic opponit dolum dolo; fingit, se nuper pupugisse pedem in spinoso loco; orat, ut medicus inspiciens educat sentem. Leo paret. At equus, quantâ vi potuit, impingit calcem leoni, et continuo conjicit se in pedes. Leo vix tandem rediens ad se,

Of the HORSE and the LION.

THE LION cometh to eat the horse; but wanting strength thro' old age, he began to meditate art: he professes himself a physician: he stays the horse with a circuit of words. he opposes deceit to deceit: He feigns, that he lately had pricked his foot in a thorny place; he prays, that the physician looking into it would draw out the thorn. The lion obeys. But the horse, with how great force he could, strikes his heel upon the lion, and immediately betakes himself to his heels. The lion scarce at length returning to himself,

nam fuerat propè
exanimatus ictu, inquit
fero pretium ob stultitiam,
et is meritò effugit;
nam ultus est dolum
dolo.

for he had been almost
dead with the blow, says
I bear a reward for my folly,
and he deservedly has fled away;
for he has revenged deceit
with deceit.

MOR.

MOR.

Simulatio est digna odio,
et capienda simulatione.
Apertus hostis non est timendus;
sed qui simulat
benevolentiam, cum sit hos-
tis, is quidem est timendus, et
est dignissimus odio.

Dissimulation is worthy of hatred,
and to be taken with dissimulation.
An open enemy is not to be fear-
ed; but he who pretends
benevolence, when he is an ene-
my, he indeed is to be feared, and
is most worthy of hatred.

FABLE XXV.

De AVIBUS & Quadru-
pedibus.

Of the BIRDS and the four-foot-
ed Beasts.

ERAT pugna avibus
cum quadrupedibus.
Erat utrinque spes,
utrinque metus, utrinque
periculum: autem vesper-
tilio relinquens socios, de-
ficit ad hostes. Aves
vincunt, aquilâ duce
et auspice; verò dam-
nant transfugam vesper-
tilionem, utî nunquam
redeat ad aves, utî nunquam
volet luce. Hæc est
causa vespertiloni, ut
non volet, nisi noctu.

THERE was a battle to the birds
with the four-footed beasts.
There was on both sides hope,
on both sides fear, on both sides
danger: but the
bat leaving his companions, re-
volts to the enemies. The birds
overcome, the eagle being captain
and leader; but they con-
demn the runaway bat,
that he never
return to the birds, that he never
fly in the light. This is
a reason for the bat, that
he flies not, unless in the night.

MOR.

MOR.

Qui renuit esse particeps
adversitatis et periculi

He that refuses to be partaker
of adversity and danger

cum sociis, erit with his companions, shall be
 expers prosperitatis, destitute of their prosperity,
 et salutis. and safety.

FABLE XXVI.

De SYLVA & RUS-
TICO.

Of the WOOD and the COUN-
TRYMAN.

QUO tempore erat
 sermo etiam arbo-
 ribus, rusticus venit
 in sylvam, rogat, ut
 liceat tollere capu-
 lum ad suam securim. Sylva
 annuit. Rusticus,
 securi aptatâ, cœpit suc-
 cidere arbores. Tum, et
 quidem serô pœnituit
 sylvam suæ facilitatis,
 doluit esse seipsam
 causam sui exiti.

AT what time there was
 speech even to
 trees, a countryman came
 into a wood, asks, that
 it may be lawful to take a han-
 dle to his axe. The wood
 consents. The countryman,
 the axe being fitted, began to
 cut down the trees. Then, and
 indeed too late it repented
 the wood of her easiness,
 it grieved her to be herself
 the cause of her own destruction.

MOR.

Vide, de quo merearis
 benè: fuere multi, qui
 abusi sunt beneficio accepto
 in perniciem auctoris.

MOR.

See, of whom thou mayest deserve
 well: there have been many, who
 have abused a benefit received
 to the destruction of the author.

FABLE XXVII.

De LUPO & VULPE.

Of the WOLF and the Fox.

LUPUS, cum esset
 satîs prædæ, degebat in
 otio. Vulpecula accedit,
 sciscitatur causam otii.
 Lupus sensit, fieri
 insidias, simulat mor-

THE WOLF, when there was
 enough of prey, lived in
 idleness. The fox comes to him,
 demands the cause of his idleness.
 The wolf perceived, there were
 treacheries, pretends a dis-

bum esse causam, orat
vulpeculam ire precatum
Deos. Illa dolens, dolum
non succedere, adit pastorem,
monet, latebras
lupi patere, et ho-
stem securum posse opprimi
inopinatò. Pastor adori-
tur lupum, mactat. Vul-
pes potitur antro et prædâ;
sed breve fuit gaudium
sui sceleris illi; nam paulò
post idem pastor capit
ipsam.

ease to be the cause, prays
the fox to go to pray the
Gods. She grieving, that the trick
did not succeed, goes to the shepherd,
advises him, that the den
of the wolf lay open, and the ene-
my being secure could be destroyed
unawares. The shepherd rises
upon the wolf, slays him. The
fox obtains the den and the prey;
but short was the joy
of her villainy to her; for a little
after the same shepherd takes
her.

MOR.

*Invidia est fœda res, et
interdum pernicioſa quoque
auctori ipsi.*

MOR.

*Envy is a foul thing, and
sometimes pernicious also
to the author himself.*

FABLE XXVIII.

De VIPERA & LIMA.

VIPERA offendens limam
in fabricâ capit
rodere: Lima subrisit, in-
quiens, inepta, quid agis?
Tu contriveris tuos
dentes antequam atteras
me, quæ soleo præmordere
duritiem æris.

Of the VIPER and the FILE.

A VIPER finding a file
in a smith's shop, began
to gnaw it: The file smiled, say-
ing, fool, what dost thou do?
Thou wilt have worn out thy
teeth, before thou wearest out
me, who am wont to gnaw off
the hardness of brass.

MOR.

Vide etiam atq; etiam
quicum hebeas rem;
si acuas dentes
in fortioſorem, non nocu-
eris illi, sed tibi.

MOR.

See again and again
with whom thou hast an affair;
if thou whettest thy tooth
against a stronger man, thou wilt
not hurt him, but thyself.

FABLE XXIX.

*De CERVO.**Of the STAG.*

Cervus, conspicatus se in
perspicio fonte, probat
procera et ramosa
cornua; sed damnat exili-
tatem tibiaram: fortè
dum contemplatur, dum ju-
dicat, venator intervenit:
cervus fugit. Canes insec-
tantur fugientem; sed cum
intravisset densam sylvam,
cornua erant implicita
ramis. Tum demum
laudabat tibias, et damna-
bat cornua, quæ fecere,
ut esset præda canibus.

A Stag, having beheld himself in
a clear fountain, ap-
proves his lofty and branched
horns, but condemns the small-
ness of his legs. By chance,
whilst he looks, whilst he judges,
the huntsman passes by: the
stag flies away. The dogs pur-
sue him flying; but when
he had entered a thick wood,
his horns were entangled
in the boughs. Then at last
he praised his legs, and condemn-
ed his horns, which made,
that he was a prey to the dogs.

*MOR.**MOR.*

Petimus fugienda,
fugimus petenda; quæ
officiunt placent. Quæ con-
ferunt displicent. Cupimus
beatitudinem, priusquam
intelligamus, ubi sit; quæ-
rimus excellentiam opum,
et celsitudinem honorum;
opinamur beatitudinem si-
tam in his, in quibus est
tam multum laboris, et
doloris.

We desire things to be shunned,
we fly things to be desired; what
hurt please. What pro-
fit displease. We desire
happiness, before that
we understand, where it is; we
seek the excellency of riches,
and the loftiness of honours;
we think happiness pla-
ced in these, in which there is
so much of labour, and
pain.

FABLE XXX.

*De LUPIS & AGNIS.**Of the WOLVES and the LAMBS.*

ALIQUANDO fuit foedus
inter lupos et
agnos, quibus est

ON a time there was a league
between the wolves and
the lambs, to whom there is

discordia naturâ. Obsi-
dibus datis utrinque,
lupi dederè suos catulos,
oves cohortem canum.
Ovibus quietis & pascen-
tibus, lupuli deside-
rio matrum edunt
ululatus: Tum lupi
irruentes, clamitant,
fidem, fœdusque
solutum, laniantque oves
destitutas præsidio canum.

a discord by nature. Hosta-
ges being given on both sides,
the wolves gave their whelps,
the sheep their troop of dogs.
The sheep being quiet and feed-
ing, the little wolves through de-
sire of their dams send forth
howlings: Then the wolves
rushing on them cry out,
that their faith, and league
was broken, and butcher the sheep
destitute of their guard of dogs.

MOR.

Est inscitia, si in fœdere
tradas tua præsidia
hosti; nam qui fuit
hostis, forsân nondum
desivit esse hostis; et for-
tassis ceperit causam, cur
adoriatur te nudatum tuo
præsidia.

MOR.

It is folly, if in a league
thou deliverest thy guards
to an enemy; for he who has been
an enemy, perhaps not yet
has ceased to be an enemy; and per-
haps will take occasion, why
he may rise upon thee stript of thy
guard.

FABLE XXXI.

De Membris & Ventre.

Of the Members and the Belly.

OLIM pedes et manus
incusabant ventrem,
quòd lucra ipsorum
vorarentur ab eo otioso.
Jubent, aut laboret,
aut ne putet ali. Ille
supplicat semel atq; iterum;
tamen manus negant ali-
mentum; ventre exhausto
inediâ, ubi omnes artus
cœpêre deficere; tum tandem
manus voluerunt esse offici-
osæ, verum id serò; nam

Formerly the feet and hands
accused the belly
that the gains of them
were devoured by him being idle.
They command, either let him labour,
or not think to be maintained. He
entreats once and again;
yet the hands deny suste-
nance; the belly being exhausted
with want, when all the limbs
began to fail; then at last
the hands were willing to be offi-
cious, but that too late; for

venter debilis desuetudine
renuit cibum. Ita cuncti
artus, dum invident ven-
tri, pereunt cum pereunte
ventre.

the belly weak by disuse
refused meat. Thus all
the limbs, whilst they envy the bel-
ly, perish with the perishing
belly.

MOR.

Societas membrorum
non differt ab humanâ socie-
tate. Membrum eget mem-
bro, amicus amico; quare
utamur mutuis officiis,
mutuis operibus; nam neq;
divitiæ, neque dignitates
tuentur hominem satis.
Unicum et summum præ-
sidium est amicitia
complurium.

MOR.

The society of the members
does not differ from human socie-
ty. A member wants a mem-
ber, a friend a friend; wherefore
let us use mutual offices,
mutual works; for neither
riches, nor dignities
defend a man enough.
The only and chief safe-
guard is the friendship
of many.

FABLE XXXII.

De SIMIA & VULPECULA.

Of the APE and the Fox.

SIMIA orat vulpeculam,
ut daret partem
caudæ sibi ad tegendas
nates; nam esset one-
ri illi, quod foret
usui et honori illi.
Illa respondet, esse nihil
nimis, et se malle
humum verri
suâ caudâ, quàm na-
tes simiæ tegi.

THE ape prays the fox,
that she would give part
of her tail to her to cover
her buttocks; for that was a bur-
den to her, which would be
an use and honour to her.
She answers, that it was nothing
too much, and that she had rather
that the ground should be brushed
with her tail, than that the but-
tocks of the ape be covered.

MOR.

Sunt, qui egent; sunt,
quibus superest; tamen
id est moris nulli divi-
tum, ut beet egenos
superfluâ re.

MOR.

There are, who want; there are,
to whom there is over much; yet
that is of a custom to no one of the
rich, that he bless the needy
with his superfluous store.

FABLE XXXIII.

*De Vulpecula & Mustela.**Of the Fox and the Weasel.*

VULpecula tenuis longâ
inediâ fortè repsit
per angustam rimam in
cameram frumenti, in quâ
cùm fuit probè pasta, deinde
venter distentus impedit
tentantem egredi rursus.
Mustela procul contemplata
luctantem, tandem monet,
si cupiat exire,
redeat ad cavum macra,
quo intraverat macra.

THE fox slender by long
want by chance crept
through a narrow chink into
a heap of corn, in which
when she was well fed, then
her belly being stretched hindered
her trying to go out again.
A weasel afar off having seen her
striving, at length advises,
if she desires to go out,
she would return to the hole lean,
at which she had entered lean.

MOR.

Videas complures lætos
atque alacres in mediocri-
tate, vacuos curis, expertos
molestiis animi. Sin
illi fuerint facti divites,
videbis eos incedere mæstos;
nunquam porrigere fron-
tem, plenos curis, obrutos
molestiis animi.

MOR.

You may see many merry
and cheerful in mediocri-
ty, void of cares, free
from troubles of mind. But if
they shall be made rich,
you shall see them go sad;
never to smooth their fore-
head, full of cares, overwhelmed
with troubles of mind.

FABLE XXXIV.

*De Equo & Cervo.**Of the Horse and the Stag.*

EQUUS gerebat bellum
cum cervo; tandem
pulsus è pascuis
implorabat humanam opem.
Redit cum homine, descen-
dit in campum, victus
antea jam sit victor;

THE horse carried on war
with the stag; at length
being driven out of the pastures
he implored human help.
He returns with a man, he de-
scends into the field, he conquered
before now becomes conqueror;

*sed tamen hosta victo,
et misso sub jugum, est
necesse, ut victor ipse
serviat homini. Fert
equitem dorso, fræ-
num ore.*

*but yet the enemy being conquered,
and sent under the yoke it is
necessary, that the victor himself
serve the man. He bears
the horseman on his back, the bri-
dle in his mouth.*

MOR.

*Multi dimicant contra
paupertatem; quâ victâ
per industriam et fortunam,
libertas victoris sæpe
interit; quippe domini et
victores paupertatis incipi-
unt servire divitiis; an-
guntur flagris avari-
tiæ, cohibentur
frænis parcimoniæ;
nec tenent modum quæ-
rendi, nec audent uti
rebus partis, justo sup-
plicio quidem avaritiæ.*

MOR:

*Many fight against
poverty; which being overcome
by industry and fortune,
the liberty of the victor often
perisheth; for the lords and
conquerors of poverty be-
gin to serve riches; they are tor-
mented with the whips of ava-
rice, they are restrained
with the bridles of parsimony;
nor do they hold a mean of get-
ting, nor do they dare to use
the things got, a just punish-
ment indeed of covetousness.*

FABLE XXXV.

De Duobus Adolescentibus.

Of Two Young Men.

DUO *adolescentes*
*simulant, sese emptu-
ros carnem apud coquum:
coquo agente alias res,
alter arripit carnem è
canistro, dat socio,
ut occultet sub
veste. Coquus, ut
vidit partem carnis,
subreptam sibi, cœpit insi-
mulare utrumq; furti. Qui
abstulerat, pejerat per
Jovem, se habere nihil;*

TWO *young men*
*pretend that they would
buy flesh at a cook's:
the cook doing other things,
one snatches flesh out of
a basket, gives it to his companion,
that he may hide it under
his garment. The cook, as soon as
he saw part of the flesh
stolen from him, began to ac-
cuse each of theft. He that
had taken it away, swears by
Jove, that he has nothing;*

verò is, qui habuit, pejerat, identidem, se abstulisse nihil. Ad quos coquus inquit, quidem nunc fur latet, sed is, per quem juravistis, inspexit, is scit.

but he, who had it, swears again and again, that he had taken away nothing. To whom the cook says, indeed now the thief lies hid, but he, by whom you have sworn, looked on, he knows.

MOR.

Cùm peccavimus, homines non sciunt id statim; at Deus videt omnia, qui sedet super cælos et intuetur abyssos.

MOR.

When we have sinned, men do not know it presently; but God sees all things, who sitteth upon the heavens, and looks into the deeps.

FABLE XXXVI.

De CANE & LANIO.

Of the DOG and the BUTCHER.

CUM canis abstulisset carnem lanio in macello continuo coniecit sese in pedes quantum potuit. Lanus percussus jacturâ rei, primum tacuit, deinde recipiens animum, sic acclamavit procul, O furacissime, curre tutus, licet tibi currere impunè; nam nunc es tutus, ob celeritatem, autem posthæc observaberis cautiùs.

WHEN a dog had taken away flesh from the butcher in the shambles, immediately he betook himself to his heels as much as he could. The butcher struck with the loss of the thing, at first held his peace, afterwards taking courage, thus he cried to him afar off, O most thieving cur, run safe, it is lawful for thee to run unpunished; for now thou art safe for thy swiftness, but hereafter thou shalt be observed more cautiously.

MOR.

Hæc fabula significat, plerosque homines tum demum fieri cautiore, cùm acceperint damnum.

MOR.

This fable signifies, that most men then at length become more cautious, when they have received damage.

FABLE XXXVII.

De AGNO & LUPO.

LUPUS occurrit agno
comitanti caprum,
rogitat, cur matre relictâ,
potius sequatur olidum
hircum, suadetque, ut rede-
at ad ubera matris
distenta lacte, sperans,
fore ita, ut la-
niet abductum; verò ille
inquit, O lupo, mater
commisit me huic.
Huic summa cura servan-
di est data; obsequar pa-
renti potius quàm tibi, qui
postulas seducere me istis
dictis, et mox discer-
pere subductum.

MOR.

Noli habere fidem
omnibus; nam multi, dum
videntur velle prodesse
aliis, interim consulunt
sibi.

Of the LAMB and the WOLF.

THE wolf meets the lamb
accompanying the goat,
he asks, why his mother being left,
he rather follows a stinking
goat, and advises, that he would
return to the dugs of his mother
stretched with milk, hoping,
that it would be so, that he may
butcher him drawn away; but he
says, O wolf, my mother
hath committed me to him.
To him the chief care of keep-
ing is given; I shall obey a pa-
rent rather than thee, who
requirest to seduce me with those
sayings, and by and by to tear
me in pieces drawn away.

MOR.

Be unwilling to have faith
in all men; for many, whilst
they seem to be willing to profit
others, in the mean time consult
for themselves.

FABLE XXXVIII.

De Agricola & Filiis.

Agricola habebat com-
plures filios, iique
fuere discordes inter
se; quos pater
elaborans trahere ad mu-
tuum amorem, fasciculo

Of the Husbandman and his Sons.

A husbandman had ma-
ny sons, and they
were disagreeing among
themselves; whom the father
labouring to draw to mu-
tual love, a little faggot

apposito, jubet singulos being put, commands each of them
effringere circumdatum to break it bound about
brevi funiculo: imbecilla with a short cord; their weak
ætatula conatur frustra: youth endeavoureth in vain:
pater solvit, redditque The father looses it, and gives
singulis virgulam, quam to each a twig, which
cum pro suis viribus quisque when with his strength every one
facile frangeret: inquit, O easily broke; he saith, O
filioli, sic nemo poterit children, thus nobody will be able
vincere vos concordēs; sed to conquer you agreeing; but
si volueritis sœvire if ye shall be willing to rage
mutuis vulneribus, atque with mutual wounds, and
agitare intestinum bellum, to drive on intestine war,
eritis tandem prædæ ye shall be at length for a prey
hostibus. to your enemies.

MOR.

Hæc fabula docet, parvas
res crescere concordia, magnas dilabi discordia.

MOR.

This fable teaches, that small
things increase by concord,
great things fall away by discord.

FABLE XXXIX.

De CARBONARIO &
FULLONE.

Of the COLLIER and
the FULLER.

CARBONARIUS invitabat
fullonem, ut habita-
ret secum in eadem domo.
Fullo inquit, mi homo,
istud non est mihi, vel
cordi, vel utile;
nam vereor magnopere, ne,
quæ eluam, tu
reddas tam atra, quam
carbo est.

THE collier invited
the fuller, that he would
dwell with him in the same house.
The fuller saith, my man,
that is not to me, either
to my heart, or profitable;
for I fear greatly, lest
what things I wash clean, thou
mayest make as black, as
a coal is.

MOR.

Monemur
apologo ambulare

hoc
cum

We are
apologue

MOR.

admonished by this
to walk with

*inculpatis ; monemur the unblamed ; we are admonished
 devitare consortium scele- to avoid the company of wick-
 ratorum hominum, velut ed men, as
 certam pestem ; nam quis- a certain plague ; for every
 que evadit talis, quales ii one cometh out such, as they
 sunt, quibuscum versatur. are, with whom he is conversant.*

FABLE XL.

*De AUCEPE &
 PALUMBO.*

*Of the FOWLER and the
 RING-DOVE.*

*AUCEPS videt palum-
 bum procul nidulantem
 in altissima arbore ; adpro-
 perat ; denique molitur
 insidius ; fortè premit
 anguem calcibus ; hic
 mordet. Ille exanimatus im-
 proviso malo, inquit, mise-
 rum me ! dum insidior
 alteri, ipse dispereo.*

*THE fowler sees the ring-
 dove afar off making a nest
 in a very high tree ; he hastens
 to him ; finally he contrives
 snares ; by chance he presses
 a snake with his heels ; he
 bites him. He terrified at the sud-
 den evil, says, wretch-
 ed me ! whilst I lay snares
 for another, I myself perish.*

MOR.

*Hæc fabula significat,
 eos nonnunquam circum-
 veniri suis artibus, qui
 meditantur mala.*

MOR.

*This fable signifies, that
 they sometimes are circum-
 vented with their own arts, who
 meditate evil things.*

FABLE XLI.

*De AGRICOLA &
 CANIBUS.*

*Of the HUSBANDMAN and
 the DOGS.*

*AGRICOLA cum
 hyemasset in
 ruri multos dies, cæpit
 tandem laborare penuriâ*

*THE husbandman, when
 he had wintered in
 the country many days, began
 at length to labour with the want*

necessariarum rerum, interfecit oves, deinde et capellas, postremò quoque mactat boves, ut habeat quo sustentet corpusculum penè exhaustum inediâ. Canes videntes id constituunt quærere salutem fugâ; etenim sese non victuros diutiùs, quando heras non pepercit bobus quidem, quorum operâ utebatur in faciendo rustico opere.

of necessary things, he killed his sheep, afterwards also his goats, lastly also he slays his oxen, that he may have wherewith he may sustain his body almost exhausted with want. The dogs seeing that resolve to seek safety by flight; for that they should not live longer, when their master has not spared his oxen indeed, whose labour he used in doing his country work.

MOR.

Si vis esse salvus, decede ab eo citò, quem vides redactum ad eas angustias, ut consumat instrumenta necessaria suis operibus, quo suppleatur præsentì inediâ.

MOR.

If thou art willing to be safe, withdraw from him soon, whom thou seest reduced to those straits, that he consumes the instruments necessary for his works, whereby he may be supplied for the present want.

FABLE XLII.

*De VULPE & LEONE.**Of the Fox and the Lion.*

VULPECULA, quæ non solebat videre immanitatem leonis, contemplata id animal semel atque iterum trepidabat, et fugitabat. Cùm jam tertio leo obtulisset sese obviam, vulpes non metuit quicquam, sed confidenter adit, et salutatur illum.

THE FOX, who was not wont to see the fierceness of the lion, having viewed that beast once and again trembled, and fled. When now a third time the lion had offered himself in his way, the fox feared not any thing, but confidently goes up to, and salutes him.

MOR.		MOR.
Consuetudo facit nos	Custom makes us	
omnes audaciores, vel	all bolder, even	
apud eos, quos vix antea	among those, whom scarce before	
ausi fuimus aspicere.	we have dared to look upon.	

FABLE XLIII.

*De Vulpe & Aquilâ.**Of the Fox and the Eagle.*

PROLES vulpeculæ
 excurrebat foras;
 comprehensa ab aquilâ im-
 plorat fidem matris. Illa
 accurrit, rogat aquilam, ut
 dimittat captivam
 prolem. Aquila nacta
 prædam subvolat ad pullos.
 Vulpes face cor-
 reptâ, quasi esset
 absumptura munitiones
 incendio, cum jam
 ascendisset arborem,
 inquit, nunc tuere te,
 tuosque, si potes. Aquila
 trepidans, dum metuit
 incendium inquit, parce mi-
 hi, reddam quicquid habeo
 tuum.

THE young of the fox
 ran abroad;
 caught by the eagle she im-
 plores the help of her dam. She
 runs up, asks the eagle, that
 she would dismiss her captive
 young. The eagle having got
 her prey flies away to her young.
 The fox, a fire-brand being
 snatched up, as if she was
 about to destroy her fortress
 with fire, when now
 she had gotten upon the tree,
 says, now defend thyself,
 and thine, if thou canst. The ea-
 gle trembling, whilst she fears
 the fire, says, spare me,
 I will restore whatsoever I have
 of thine.

MOR.
 Intellige per aquilam
 potentes atq; audaces; per
 vulpem pauperculos, quos
 divites sæpenumero oppri-
 munt per vim. Verùm læsi
 interdum probè ulciscuntur
 injuriam acceptam.

MOR.
 Understand by the eagle
 the potent, and bold; by
 the fox the poor, whom
 the rich oftentimes op-
 press by force. But the hurt
 sometimes soundly revenge
 the injury received.

FABLE XLIV.

*De Agricola &
Ciconiâ.*

*Of the Husbandman and
the Stork.*

GRUIBUS anseribusque
depascentibus sata,
rusticus prætendit
laqueum. Grues capiuntur,
anserens capiuntur, et
ciconia capitur. Illa sup-
plicat, clamitans, sese inno-
centem, et esse nec gruem,
nec anserem, sed optimam
omnium avium, quippe quæ
semper consueverit inservire
parenti sedulo, et alere
eum confectum senio.
Agricola inquit, probè
scio omnia hæc; verum
postquam cepimus te cum
nocentibus, morieris quoque
cum eis.

THE cranes and the geese
feeding on the corn,
the countryman sets
a gin. The cranes are taken,
the geese are taken, and
the stork is taken. She en-
treats, crying, that she was inno-
cent, and was neither a crane,
nor a goose, but the best
of all birds, as who
always used to serve her
father diligently, and to nourish
him worn out with old age.
The husbandman says, well
know I all these things; but
since we have taken thee with
the offending, thou shalt die also
with them.

MOR.

Qui committit crimen,
et is, qui adjungit se
socium sceleratis,
plectuntur pari
pœnâ.

MOR.

He that committeth a crime,
and he, who joins himself
a companion to the wicked,
are punished with equal
punishment.

FABLE XLV.

*De OPILIONE &
AGRICOLIS.*

*Of the SHEPHERD and
the COUNTRYMEN.*

PUER pascebat oves
editiore pratulo, atq;
clamitans terque, quaterque

A BOY fed his sheep
upon a higher ground, and
crying both thrice, and four times

per jocum, lupum adesse, exciebat agricolas undique; illi illusi sæpius, dum non subveniunt imploranti auxilium, oves fiunt præda lupo.

in jest, that the wolf was there, he raised the countrymen on all sides: they being deluded too often, whilst they do not come to him imploring help, the sheep become a prey to the wolf.

MOR.

Si quispiam consueverit mentiri, fides non habebitur facile ei, cum occeperit narrare verum.

MOR.

If any one has been used to lie, faith will not be had easily in him, when he shall have begun to tell the truth.

FABLE XLVI.

De Aquilâ & Corvo.

Of the Eagle and the Crow.

AQUILA *devolat editissimâ rupe, in tergum agni. Corvus videns id gestit, veluti simia, imitari aquilam, dimittit se in vellus arietis; dimissus impeditur; impeditus comprehenditur; comprehensus projicitur puoris.*

THE EAGLE *flies down from a very high rock on the back of a lamb. The crow seeing that rejoiceth, as an ape, to imitate the eagle, he drops himself upon the fleece of a ram; dropt down he is entangled; entangled he is taken; taken he is thrown to the boys.*

MOR.

Quisque æstimat se suâ, non virtute aliorum. Tentet id, quod possis facere.

MOR.

Let every one esteem himself by his own, not by the virtue of others. Attempt that, which thou mayest be able to do.

FABLE XLVII.

*De invido CANE &
BOVE.*

*Of the envious DOG and
the OX.*

CANIS *decumbebat*
præsepi pleno fœni;
bos venit, ut comedat;
ille surrigens sese prohibet:
bos inquit, *Dei perdent*
te cum isthâc tuâ invidiâ,
qui nec vesceris fœno,
nec sinis me vesci.

THE DOG lay down
in a rack full of hay:
the ox cometh, that he may eat;
he raising himself hinders him:
the ox says, may the Gods destroy
thee with that thy envy,
who neither art fed with hay,
not sufferest me to be fed.

MOR.

Plerique sunt eo ingenio,
ut invideant ea
aliis, quæ sunt nulli usui
sibi.

MOR.

Many are of that temper,
that they envy those things
to others, which are of no use
to themselves.

FABLE XLVIII.

De Corniculâ & Ove.

Of the Jackdaw and the Sheep.

CORNICULA *strepitat*
in dorso oviculæ:
ovis inquit, si obstreperes
sic cani, ferres
infortunium. At cornicula
inquit, scio quibus insultem,
molesta placidis, amica
sævis.

THE jackdaw makes a noise
on the back of the sheep:
the sheep says, if thou made a noise
thus to a dog, thou wouldest bear
the damage. But the jackdaw
saith, I know whom I may insult,
troublesome to the mild, friendly
to the cruel.

MOR.

Mali insultant innocenti
et miti; sed nemo irritat
feroces et malignos.

MOR.

Evil men insult the innocent
and mild; but no one irritates
the fierce and mischievous.

FABLE XLIX.

*De Pavone &
Lusciniâ.*

PAVO queritur apud Junonem, conjugem et sororem Jovis, lusciniâ cantillare suaviter, se irrideri ab omnibus ob raucum ravim. Cui Juno inquit, lusciniâ longè superat in cantu, tu plumis; quisque habet suam dotem à Diis. Decet unumquemq; esse contentum sua sorte.

MOR.

Sumamus ea, quæ Deus largitur, grato animo, neque quæramus majora.

*Of the Peacock and
the Nightingale.*

THE peacock complains to Juno, the wife and sister of Jupiter, that the nightingale sung sweetly, that he was laughed at by all for his hoarse squalling. To whom Juno says, the nightingale by far excels in singing, thou in feathers; every one has his gift from the Gods. It becometh every one to be content with his own lot.

MOR.

Let us take those things, which God bestows, with a grateful mind, nor let us seek greater things.

FABLE L.

*De seniculâ MUSTELA &
MURIBUS.*

MUSTELA carens viribus præ senio non valebat insequi mures jam ita, ut solebat; cœpit meditari dolum; abscondit se in colliculo farinæ, sic sperans fore, ut venetur citra laborem. Mures accurrunt, et dum capiunt esitare farinam, omnes devorantur ad unum à mustelâ.

*Of the old WEASEL and
the MICE.*

THE WEASEL wanting strength through old age, was not able to pursue the mice now so, as he was wont; he began to meditate a trick; he hides himself in a heap of meal, thus hoping that it would be, that he may hunt without labour. The mice run to it, and whilst they desire to eat the meal, they all are devoured to one by the weasel.

MOR.

Ubi quispiam fuerit destitutus viribus, est opus ingenio. Lysander Lacedæmonius solebat dicere subinde, quò leonina pellis non perveniret, vulpinam esse assumendam.

MOR.

When any one shall be destitute of strength, there is need of wit. Lysander the Lacedæmonian used to say often, where the lion's skin would not reach, that the fox's was to be taken.

FABLE LI.

De LEONE & RANA.

Of the LION and the FROG.

LEO, cum audiret ranam loquacem magni, putans esse aliquod magnum animal, vertit se retro, et stans parum, videt ranam exeuntem è stagno; quam statim indignabundus conculcavit pedibus, inquit, non movebis amplius ullum animal clamore, ut perspiciat te.

THE lion, when he heard the frog talking at a great rate, thinking it to be some great beast, turned himself back, and standing a little, he sees the frog going out of the pool; which presently enraged he trod under with his feet, saying, thou shalt not move any more any animal with thy noise, that he may look at thee.

MOR.

Fabula significat, quòd apud verbosus nihil reperitur præter linguam.

MOR.

The fable signifies, that among noisy men nothing is found except a tongue.

FABLE LII.

De FORMICA & COLUMBA.

Of the PISMIRE and the DOVE.

FORMICA sitiens venit ad fontem, ut biberet; fortè incidit

THE pismire thirsting, came to a fountain, that she might drink; by chance she fell

in puteum, Columba into a well. The dove
 supersidens arborem im- sitting upon a tree hanging
 minentem fonti, cùm over the fountain, when she
 conspiceret formicam obrui saw the pismire overwhelmed
 aquis frangit in the waters, breaks
 ramulam ex arbore, a little branch from the tree,
 quem dejicit sine morâ which she throws without delay
 in fontem. Formica into the fountain. The pismire
 conscendens hunc servatur. getting upon this is saved.
 Auceps venit, ut capiat The fowler comes, that he may take
 columbam; formica per- the dove; the ant perceiv-
 cipiens id, mordet unum ing that, bites one
 ex pedibus aucupis; of the feet of the fowler;
 columba avolat. the dove flies away.

MOR.

Fabula significat, cùm
 bruta sunt grata in benefi-
 cos, eò magis ii
 debent esse, qui sunt par-
 ticipes rationis.

MOR.

The fable signifies, when
 brutes are grateful to benefac-
 tors, by so much the more they
 ought to be, who are parta-
 kers of reason.

FABLE LIII.

De Pavone & Picâ.

Of the Peacock and the Magpie.

GENS avium cùm
 vagaretur liberè, opta-
 bat regem dari sibi.
 Pavo putabat se
 imprimis dignum, qui
 eligeretur, quia esset
 formosissimus. Hoc accep-
 to in regem, pica inquit,
 O rex, si, te imperante,
 aquila cœperit insequi
 nos perstrenuè, ut solet,
 quo modo abi-
 ges illam? quo pacto
 servabis nos?

THE nation of birds, when
 they wandered freely, wished
 for a king to be given to them.
 The peacock thought himself
 chiefly worthy, who
 should be chosen, because he was
 the most beautiful. He being re-
 ceived for king, the magpie says,
 O king, if, you governing,
 the eagle should begin to pursue
 us strenuously, as she is wont,
 by what method will you drive a-
 way her? by what means
 will you preserve us?

MOR.

*In principe forma non est
tàm spectanda, quàm
fortitudo corporis et pru-
dentia.*

MOR.

*In a prince beauty is not
so much to be regarded, as
strength of body, and pru-
dence.*

FABLE LIV.

*De ÆGROTO &
MEDICO.*

*Of the SICK MAN and
the PHYSICIAN.*

*MEDICUS curabat æ-
grotum; tandem ille
moritur; tum medicus inquit
ad cognatus, hic peribat
intemperantiâ.*

*A physician had in cure a sick
man; at length he
dieth; then the physician said
to the kinsmen, this man perished
by intemperance.*

MOR.

*Nisi quis reliquerit
bibacitatem et libidinem
maturè, aut nunquam
perveniet ad senectutem, aut
est habiturus perbreve
senectutem.*

MOR.

*Unless any one shall have left
drunkenness and lust
timely, either he never
will arrive to old age, or
is to have a very short
old age.*

FABLE LV.

De LEONE & aliis.

Of the LION and other Beasts.

*LEO, asinus, et
vulpes eunt venatum;
ampla venatio capitur;
capta est jussa partiri:
asino ponente singulis sin-
gulas partes, leo irrugi-
ebat, rapit asinum, ac lani-
at. Postea dat id
negotii vulpeculæ, quæ*

*THE LION, the ass, and
the fox go to hunt;
an ample prey is taken;
taken is commanded to be parted:
the ass putting to each their sin-
gle parts, the lion roar-
ed, seizes the ass, and butchers
him. Afterwards he gives that
business to the fox, who*

astutior, cùm longè more cunning, when by far
optimâ parte propositâ, reser- the best part being proposed, she had
vavisset vix minimam, reserved scarce a very small one,
leo rogat, à quo sic the lion asks, by whom so
docta? Cui illa inquit, taught? To whom she says,
calamitas asini docuit the calamity of the ass has taught
me. me.

MOR.

Ille est felix, quem aliena
pericula faciunt cautum.

MOR.

He is happy, whom others
dangers make cautious.

FABLE LVI.

De HÆDO & LUPO.

Of the KID and the WOLF.

HÆDUS prospectans è
fenestrâ audebat
laccessere lupum prætereun-
tem convitiis; cui
lupus ait, sceleste, tu
non convitiaris mihi, sed
locus.

A KID looking out of
a window daring
to provoke a wolf passing
by with revilings; to whom
the wolf says, wretch, thou
dost not revile me, but
the place.

MOR.

Tempus et locus semper
addunt audaciam homini.

MOR.

Time and place always
add boldness to a man.

FABLE LVII.

De Leone & Caprâ.

Of the Lion and the Goat.

LEO fortè conspicia-
tus capram ambulan-
tem editâ rupe monet,
ut descendat in viride
praturn: capra inquit, for-
tassa facerem, si tu abes-
ses; qui non suades

THE LION by chance having
seen a goat walk-
ing on a high rock advises,
that she would descend into the green
pasture: the goat says, per-
haps I should do it, if you was
away; who do not persuade

SELECT FABLES OF ÆSOP.

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*mihi istud, ut ego capiam
ullam voluptatem inde; sed
ut tu habeas, quod
famelicus vores.*

*me to that, that I may take
any pleasure thence; but
that thou mayest have, what
being hungry thou mayest devour.*

MOR.

*Ne habeas fidem omnibus;
nam quidam non consulunt
tibi, sed sibi.*

MOR.

*Do not have faith in all;
for some do not consult
for you, but for themselves.*

FABLE LVIII.

*De VULTURE aliisque
AVIBUS.*

*Of the VULTURE and other
BIRDS.*

*VULTUR adsimulat, se
celebrare annum
natalem; invitat avi-
culas ad cœnam; ferè
omnes veniunt; accipit
venientes magno plausu
favoribusque; vultur
laniat acceptas.*

*THE vulture feigns, that he
would celebrate his annual
birth-day; he invites the little
birds to supper; almost
all come; he receives
them coming with great applause
and favours: the vulture
butchers them received.*

MOR.

*Omnes non sunt amici,
qui dicunt blandè, aut
simulant, se facere benig-
nè.*

MOR.

*All are not friends,
who speak fairly, or
pretend, that they will do kind-
ly.*

FABLE LIX.

*De ANSERIBUS &
GRUIBUS.*

*Of the GEESE and
the CRANES.*

*ANSERES pascebantur
simul cum gruibus
eodem agro. Grues*

*THE GEESE were feeding
together with the cranes
in the same field. The cranes*

conspicatae rusticos, *having seen the countrymen,*
leves avolant; *anserēs* *being light fly away;* *the geese*
capiuntur, qui impediti *are taken, who hindered*
onere corporis, non pote- *with burden of body, were*
rant subvolare. *not able to fly away.*

MOR.

Urbe expugnatā ab hos-
tibus, inops facile subdu-
cit se; *at dives captus*
servit. In bello divitiæ sunt
magis oneri quàm usui.

MOR.

A city being besieged by ene-
mies, the poor man easily with-
draws himself; *but the rich taken*
serves. In war riches are
more for a burden, than an use.

FABLE LX.

De Anu & Ancillis.

QUÆDAM anus habebat
domi complures
ancillas, quas quotidie
excitabat ad opus ad can-
tum galli, quem habebat
domi, antequam lucesce-
ret. Ancillæ tandem
commotæ tædio
quotidiani negotii obtrun-
cant gallum, sperantes jam,
illo necato, sese dormitu-
ras usque ad meridiem; *sed*
hæc spes decepit eas; *nam*
hera, ut rescivit,
gallum interemptum, dein-
ceps jubet eas surgere
intempestâ nocte.

Of the old Woman and her Maids.

A CERTAIN old woman had
at home many
maids, whom daily
she rouzed to work at the crow-
ing of a cock, which she had
at home, before that it was
light. The maids at length
moved with the wearisomeness
of their daily business be-
head the cock, hoping now,
he being killed, that they should
sleep even to mid-day; *but*
this hope deceived them; *for*
the mistress, as soon as she knew,
that the cock was killed, thence-
forwards commands them to rise
at mid-night.

MOR.

Non pauci, dum student
evitare malum, incidunt in
gravius.

MOR.

Not a few, whilst they study
to avoid an evil, fall into
a heavier.

FABLE LXI.

*De ASINO & EQUO.**Of the Ass and the HORSE.*

ASINUS putabat equum beatum, quod esset pinguis, et degeret in otio; verò dicebat se infelicem, quod esset macilentus, et strigosus, et quotidie exerceretur ab immiti hero in ferendis oneribus. Haud multò post conclamant ad arma; tum equus non repulit frænum ore, equitem dorso, nec telum corpore. Asinus, hoc viso, agebat magnas gratias Diis, quod non fecissent se equum, sed asinum.

THE ASS thought the horse happy, because he was fat, and lived in idleness; but he called himself unhappy, because he was lean, and raw-boned, and daily was exercised by an unmerciful master in bearing burdens. Not much after they cry to arms; then the horse drove not back the bridle from his mouth, the horseman from his back, nor the dart from his body. The ass, this being seen, gave great thanks to the Gods, that they had not made him a horse, but an ass.

MOR.

MOR.

Sunt miseri, quos vulgus judicat beatos; et non pauci sunt beati, qui putant se miserrimos. Sutor crepidarius dicit regem felicem, non considerans in quantas res et solitudines distrahitur, dum interim ipse cantillat cum optimâ paupertate.

They are miserable, whom the vulgar judges happy; and not a few are happy, who think themselves most miserable. The cobbler calls the king happy, not considering into how great affairs and troubles he is drawn, whilst in the mean time he sings with excellent poverty.

FABLE LXII.

*De LEONE & TAURO.**Of the LION and the BULL.*

TAURUS fugiens leonem incidit in hircum; is minitabatur cornu et caperatâ fronte; ad quem taurus plenus irâ inquit, tua frons contracta in rugas non terreat me; sed metuo immanem leonem, qui nisi hæreret me tergo jam scires esse non ita parvam rem pugnare cum tauro.

THE BULL flying the lion fell upon the goat; he threatened with his horn and wrinkled brow; to whom the bull full of anger said, thy brow contracted into wrinkles does not affright me; but I fear a vast lion, who unless he stuck to my back, now you should know that it is not so little a thing to fight with a bull.

MOR.

Calamitas non est addenda calamitosis. Est miser sat, qui est semel miser.

MOR.

Calamity is not to be added to the calamitous. He is miserable enough, who is once miserable.

FABLE LXIII.

*De TESTITUDINE & AQUILA.**Of the TORTOISE and the EAGLE.*

TÆDIUM reptandi occupaverat testitudinem; si quis tolleret eam in cælum, pollicetur baccas rubri maris. Aquila sustulit eam; poscit præmium: et fodit eam non habentem unguibus. Ita, testudo, quæ concupivit videre astra, reliquit vitam in astris.

WEARINESS of creeping had seized the tortoise; if any one would lift her up into heaven, she promises the pearls of the red sea. The eagle took her up; demands the reward; and pierces her not having it with her talons. Thus, the tortoise, which desired to see the stars, left her life in the stars.

MOR.

Sis contentus tuâ sorte.
 Fuere nonnulli, qui,
 si mansissent humiles,
 fuissent tuti; facti sublimes,
 inciderunt in pericula.

MOR.

Be contented with thy lot.
 There have been some, who,
 if they had remained low,
 would have been safe; become high,
 have fallen into dangers.

FABLE LXIV.

De CANCRO & ejus
 MATRE.

Of the CRAB and his
 MOTHER.

MATER monet cancrum
 retrogradum, ut
 eat antrorsum. Filius
 respondet, mater, i præ
 sequar.

THE mother advises the crab
 going backwards, that
 he would go forwards. The son
 answers, mother, go you before
 I will follow.

MOR.

Reprehenderis nullum
 vitii, cujus ipse
 queas reprehendi.

MOR.

You should reprehend no one
 of a vice, of which you yourself
 may be reprehended.

FABLE LXV.

De SOLE & AQUILONE.

Of the SUN and the NORTH-
 WIND.

SOL et aquilo
 certant, uter sit
 fortior. Est conventum
 ab illis experiri vires in
 viatorem; ut ferat
 palmam, qui excusserit
 manticam. Boreas aggre-
 ditur viatorem horrissono
 nimbo; at ille non desistit
 duplicare amictum gradi-

THE sun and the north wind
 strive, which of them is
 the stronger. It is agreed
 by them to try their strength upon
 a traveller; that he shall bear
 the palm, who shall have shaken off
 his cloak. Boreas sets up-
 on the traveller with a rattling
 cloud; but he does not desist
 to double his cloak in going

endo. Sol *experitur* suas
vires, nimboque paulatim
evicto, emittit
radios. Viator incipit
æstuarè, sudare, anhelare :
tandem nequiescens progredi
residet sub frondoso ne more.
Ita victoria contigit soli.

on. The sun tries his
strength, and the storm little by little
being overcome, sends forth
his beams. The traveller begins
to grow hot, to sweat, to pant :
at length not being able to go on
he sits down under a shady grove.
Thus the victory fell to the sun.

MOR.

Id sæpe obtinetur man-
suetudine, quod non potest
extorqueri vi.

MOR.

That often is obtained by gen-
tleness, which is not able
to be extorted by force.

FABLE LXVI.

De ASINO.

Of the Ass.

ASINUS venit in sylvam,
offendit exuvias le-
onis, quibus indutus
venit in portua, terri-
tat et fugat greges
et armenta. Venit, qui
perdiderat, quæritat suam
asinum. Asinus, hero viso,
accurrit, imò incur-
rit suo rugitu. At
herus auriculis prehensis,
quæ extabant, inquit,
mi aselle, possis falle-
re alios, ego probe novi te.

THE ass comes into the wood,
finds the skin of a li-
on, with which being clad
he comes into the pastures, af-
frights and puts to flight the flocks
and herds. He comes, who
had lost him, seeks his
ass. The ass, his master being seen,
runs to him, nay runs upon
him with his braying. But
the master his ears being held,
which stood out, says,
my ass, thou mayest be able to de-
ceive others, I full well know thee.

MOR.

Ne simules te esse, quod
non es ; non doctum, cum
sis indoctus ; non jactes
te divitem et nobilem, cum
sis pauper et ignobilis ;
etenim, vero comperto,
rideberis.

MOR.

Do not feign thyself to be, what
thou art not ; not learned, when
thou art unlearned ; do not boast
thyself rich and noble, when
thou art poor and ignoble ;
for, the truth being found,
thou wilt be laughed at.

FABLE LXVII.

De mordaci CANE.

DOMINUS *alligavit nolam cani* subinde *mordenti homines, ut quisq; caveret sibi.* *Canis,* ratus *id decus tributum suæ virtuti,* despicit *suos populares.* *Aliquis jam gravis ætate et auctoritate accedit ad hunc canem, monens eum, ne erret; nam, inquit, ista nola est data tibi in dedecus, non in decus.*

MOR.

Gloriosus *interdum ducit id laudi sibi, quod est vituperio ipsi.*

Of the biting Dog.

THE master tied a little bell to the dog often biting men, that every one should take heed to himself. The dog, thinking that an ornament given to his virtue, despises his neighbours. One now grave with age and authority comes to this dog, advising him, that he err not; for, says he, that little bell is given to thee for a disgrace, not for a grace.

MOR.

The vain-glorious sometimes takes that for a praise to himself; which is for a disgrace to him.

FABLE LXVIII.

De CAMELO.

CAMELUS *despiciens se querebatur, tauros ire insignes geminis cornibus; se inermem esse objectum cæteris animalibus; orat Jovem donare cornua sibi; Jupiter ridet stultitiam cameli, nec modo negat votum cameli, verum et decurtat aurículas bestię.*

Of the CAMEL.

THE camel despising himself complained, that the bulls went remarkable with two horns; that he without arms was exposed to the other animals; he prays Jupiter to give horns to him: Jupiter laughs at the folly of the camel, nor only denies the wish of the camel, but also crops the ears of the beast.

MOR.

Quisque sit contentus
 suâ fortunâ: etenim
 multi secuti meliorem,
 incurrere pejorem.

MOR.

Let every one be contented
 with his own fortune: for
 many having followed a better,
 have run into a worse.

FABLE LXIX.

De duobus AMICIS &
 URSO.

Of the two FRIENDS and
 the BEAR.

DUO amici faciunt
 iter; ursus occur-
 rit in itinere; unus scandens
 arborem evitat periculum;
 alter, cum non esset
 spes fugæ, procidens
 simulat se mortuum. Ursus
 accedit, et olfacit aures et
 os. Homine continente
 spiritum et motum, ursus,
 qui parcat mortuis, credens
 eum esse mortuum, abibat.
 Postea socio percontante
 quidnam bestia dixisset illi
 accumbenti in aurem, ait,
 monuisse hoc, ne un-
 quam facerem iter
 cum amicis istius modi.

TWO friends make
 a journey; a bear meets
 them in the road; one climbing
 up a tree shuns the danger;
 the other, when there was not
 hope of flight, falling down
 feigns himself dead. The bear
 comes, and smells his ears and
 mouth. The man holding in
 breath and motion, the bear,
 which spares the dead, believing
 that he was dead, went away.
 Afterwards the companion asking
 what the beast had said to him
 lying down in his ear, he says,
 that he had advised this, that
 I should never make a journey
 with friends of this kind.

MOR.

Adversæ res et pericula
 designant verum amicum.

MOR.

Adverse things and dangers
 show the true friend.

FABLE LXX.

*De Rustico & Fortunâ.**Of the Countryman and Fortune.*

RUSTICUS, cum
araret, offende-
bat thesaurum in sulcis. For-
tuna videns, nihil honoris
haberi sibi, ita locuta est
secum: thesauro reperto,
stolidus non est gratus; at
eo ipso thesauro amisso,
solicitabit me primam
omnium votis et
clamoribus.

A countryman, when
he ploughed, found
treasure in the furrows. For-
tune seeing, that nothing of honour
was had to her, thus spake
with himself: treasure being found,
the fool is not grateful; but
that self-same treasure being lost,
he will solicit me first
of all with vows and
clamours.

MOR.

Beneficio accepto, simus
grati merenti bene de
nobis; etenim ingratitude
est digna privari etiam
beneficio, quod modò
acceperit.

MOR.

A benefit being received, let us be
grateful to him deserving well of
us; for ingratitude
is worthy to be deprived even
of the benefit, which lately
it may have received.

FABLE LXXI.

*De PAVONE & GRUE.**Of the Peacock and the Crane.*

PAVO et grus
cœnant unâ: pavo
jactat se, ostentat caudam:
grus fatetur pavonem
esse formosissimis pennis;
tamen se penetrare nubes
animoso volatu, dum pa-
vo vix supervolat tecta.

THE peacock and the crane
sup together: the peacock
boasts himself, shows his tail:
the crane confesses the peacock
to be of most beautiful feathers;
yet that he pierced the clouds
with a bold flight, whilst the pea-
cock scarcely flies over the houses.

MOR.

Nemo contempserit al-
terum : est cuique sua
dos ; est cuique sua
virtus : qui caret tuâ
virtute, forsân habeat eam,
quâ tu careas.

MOR.

No man should despise ano-
ther : there is to every one his own
portion ; there is to every one his own
virtue : he who wanteth thy
virtue, perhaps may have that
which thou mayest want.

FABLE LXXII.

De QUERCU &
ARUNDINE.

Of the OAK and
the REED.

QUERCUS effracta va-
lidiores noto,
præcipitatur in flumen, et,
dum fluitat, fortè hæret
suis ramis in arundine ;
miratur, arundinem stare
incolumem in tanto turbine.
Hæc respondet, se esse
tutam suâ flexibilitate ;
se cedere Noto,
Boreæ ; omni flatui ;
nec esse mirum, quod
quercus exciderit, quæ
concupivit non cedere, sed
resistere.

THE oak being broken by the
stronger south wind,
is thrown into the river, and
whilst she flows, by chance sticks
by her boughs upon a reed ;
she wonders, that a reed stood
safe in so great a whirlwind.
She answers, that she was
safe by her flexibility ;
that she yielded to Notus,
to Boreas ; to every blast ;
nor was it a wonder, that
the oak should fall, who
desired not to yield, but
to resist.

MOR.

Ne resistas potentiori
sed vincas hunc cedendo,
et ferendo.

MOR.

Do not resist one more powerful,
but overcome him by yielding,
and bearing.

FABLE LXXIII.

De LEONE &
VENATORE.

Of the LION and
the HUNTER.

LEO litigat cum venatore; præfert suam fortitudinem fortitudini hominis. Post longa jurgia venator ducit leonem ad mausoleum, in quo leo erat sculptus deponens caput in gremium viri. Fera negat id esse satís indicii; nam, ait, homines sculpere quod vellent; quòd si leones forent artifices, virum jam iri sculptum sub pedibus leonis.

THE lion contends with the hunter; he prefers his strength to the strength of man. After long disputes the hunter leads the lion to a tomb, on which a lion was carved laying down his head on the lap of a man. The beast denies that to be enough proof; for, he says, that men carved what they would; but if lions were artificers, that the man now would be carved under the feet of the lion.

MOR.

Quisque, quoad potest, et dicit, et facit id, quod putat prodesse suæ causæ et parti.

MOR.

Every one, as much as he is able, both says, and does that, which he thinks to be profitable to his cause and party.

FABLE LXXIV.

De PUERO & FURE.

Of the BOY and the THIEF.

PUER sedebat flens apud puteum; fur rogat causam flendi; puer dicit, fune rupto, urnam auri incidisse in aquas. Homo exuit se, insilit in puteum, quærit. Vase non invento, conscendit,

A BOY sat weeping at a well; a thief asks the cause of his weeping; the boy says, the rope being broken, that an urn of gold had fallen into the waters. The man undresses himself, leaps into the well, seeks for it. The vessel not being found, he comes up,

atq; ibi nec invenit puerum, nec suam tunicam: quippe puer, tunicâ sublata, fugerat. and there neither does he find the boy, nor his own coat: for the boy, the coat being taken away, had fled.

MOR.

Interdum falluntur,
qui solent fallere.

MOR.

Sometimes they are deceived,
who are wont to deceive.

FABLE LXXV.

De RUSTICO &
JUVENCO.

Of the COUNTRYMAN and
the STEER.

RUSTICUS habebat
juvencum impatien-
tem omnis vinculi et jugi:
homo astutus resecat
cornua bestię; nam
petebat cornibus; tum
jungit non currui, sed
aratrę, ne pulsaret
herum calcibus, ut
solebat. Ipse tenet stiram,
gaudens, effecisse
industriâ, ut jam foret
tutus et à cornibus, et ab
ungulis. Sed quid evenit?
Taurus subinde resistens
spargendo arenam opplet
os et caput rusti-
ci eâ.

A COUNTRYMAN had
a steer impatient
of every chain and yoke;
the man a little cunning cuts
off the horns of the beast; for
he struck with his horns; then
he joins him not to the cart, but to
the plough, that he should not strike
his master with his heels, as
he was wont. He holds the plough,
rejoicing, that he had effected
by industry, that now he should be
safe both from horns, and from
hoofs. But what happened?
The bullock frequently resisting
by scattering the sand fills
the mouth and head of the coun-
tryman with it.

MOR.

Nonnulli sunt sic in-
tractabiles, ut nequeant
tractari ullâ arte, aut
consilio.

MOR.

Some are so in-
tractable, that they cannot
be managed by any art, or
counsel.

FABLE LXXVI.

De SATYRO & VIATORE.

Of the SATYR and the TRAVELLER.

SATYRUS, qui olim erat habitus *Deus* nemo-
rum, miseratus viatorem
obrutum nive, atq; enec-
tum algore, ducit in
suum antrum; fovet
igne. At, dum spirat
in manus, percontatur
causam; qui respondens,
inquit, ut calefiant. Po-
stea, cum accumberent,
viator sufflat in pul-
terem, quod interrogatus cur fa-
ceret, inquit, ut frigescat.
Tum continuo satyrus
ejiciens viatorem, inquit,
nolo, ut ille sit in
meo antro, cui sit tam
diversum os.

A SATYR, who formerly was
accounted a God of the
woods, having pitied a traveller
covered with snow, and almost
dead with cold, leads him into
his cave; cherishes him
with fire. But, whilst he breathes
into his hands, he inquires
the cause; who answering,
says, that they may be warm. Af-
terwards, when they sat down,
the traveller blows into his porridge,
which being asked why he
did, he said, that it may grow cool.
Then immediately the satyr
casting out the traveller, says,
I am not willing, that he be in
my cave, who has so
different a mouth.

MOR.

Evita bilinguem hominem,
qui est Proteus in sermone.

MOR.

Avoid a double-tongued man,
who is a Proteus in discourse.

FABLE LXXVII.

De TAURO & MURE.

Of the BULL and the MOUSE.

MUS momorderat
pedem tauri, fu-
giens in suum antrum.
Taurus vibrat cornua,
quaerit hostem, videt nus-
quam: mus irridet eum;

THE MOUSE had bit
the foot of the bull, fly-
ing into his hole.
The bull brandishes his horns,
seeks his enemy, sees him no
where. The mouse laughs at him;

inquit, quia es robustus,
ac vastus, idcirco non con-
tempseris quemvis; nunc
eximius mus læsit te, et
quidem gratis.

says he, because thou art robust,
and big, therefore you should not
have despised any one; now
a little mouse has hurt thee, and
indeed gratis.

MOR.
Nemo pendat hostem
flocci.

MOR.
Let no man rate his enemy
at a lock of wool.

FABLE LXXVIII.

De RUSTICO &
HERCULE.

Of the COUNTRYMAN and
HERCULES.

CURRUS rusti-
ci hæret in profundo
luto. Mox supinus
implorat Deum Herculem;
vox intonat è cælo,
ineptè, flagella tuos equos,
et ipse annitere rotis,
atq; tum Hercules vocatus
aderit.

THE waggon of a country-
man sticks in deep
clay. By and by laying along
he implores the God Hercules;
a voice thunders out of heaven,
fool, whip thy horses,
and thyself try at the wheels,
and then Hercules being called
will be present.

MOR.
Otiosa vota prosunt nil;
quæ sane Deus non audit.
Ipse juva teipsum, tum
Deus juvabit te.

MOR.
Idle vows profit nothing;
which indeed God does not hear.
Thyself help thyself, then
God will help thee.

FABLE LXXIX.

De Cicadâ & Formicâ.

Of the Grasshopper and the Pis-
mire.

CUM cicada cantet
per æstatem, formica
exercet suam messem, tra-

WHEN the grasshopper sings
in the summer, the ant
exercises her harvest, draw-

SELECT FABLES OF ÆSOP.

*hens grana in antrum,
quæ reponit in hyemem.
Brumâ sæviente, famelica
cicada venit ad formicam,
et mendicat victum. Formica
renuit, dictitans, sese labora-
visse, dum illa cantabat.*

*ing the grains into a hole,
which she lays up against winter.
The winter raging, the famished
grashopper comes to the ant,
and begs victuals. The ant
refuses, saying, that she had labour-
ed, whilst she sang.*

MOR.

*Qui est segnis in juventâ,
egebit in senectâ; et qui
non parcit, mox mendicabit.*

MOR.

*Who is slothful in youth,
shall want in old age; and who
doth not spare, by and by shall beg.*

FABLE LXXX.

De CANE & LEONE.

Of the DOG and the LION.

*CANIS jocans occurrit
leoni, quid tu ex-
haustus inediâ percurris
sylvas et devia? specta
me pinguem, et nitidum,
atque consequor hæc, non
labore, sed otio. Tum
leo inquit, tu quidem
habes tuas epulas, sed
stolide, habes etiam vincula;
esto tu servus, qui potes
servire; ego quidem, sum
liber, nec volo servire.*

*A DOG joking meets
a lion, why dost thou ex-
hausted with want run through
the woods and by-places? see
me fat, and sleek,
and I obtain these things, not
by labour, but by idleness. Then
the lion says, thou indeed
hast thy dainties, but,
fool, thou hast also chains;
be thou a slave, who art able
to serve; I indeed, am
free, nor am I willing to serve.*

MOR.

*Leo respondit pulchrè:
etenim libertas est potior
omnibus rebus.*

MOR.

*The lion answered beautifully:
for liberty is better
than all things.*

FABLE LXXXI.

*De Piscibus.**Of the FISHES.*

Fluvialis piscis est correptus per vim fluminis in mare, ubi efferens suam nobilitatem, pendebat omne marinum genus vili. Phoca non tulit hoc, sed ait, tunc fore indicium nobilitatis, si captus portetur ad forum cum phocâ; se iri emptum à nobilibus, autem illum à plebe.

A river fish is borne down by the force of the river into the sea, where extolling his nobility, he valued all the sea race at a low rate: The seal bore not this, but says, then would be a proof of nobility, if taken he should be carried to market with a seal; that he should be bought by nobles, but he by the common people.

MOR.

MOR.

Multi sunt sic capti libidine gloriæ, ut ipsi jactent se. Sed laus sui oris non datur homini laudi, at excipitur cum risu auditorum.

Many are so taken with the lust of glory, that they boast themselves. But the praise of his own mouth is not given to a man for a praise, but is received with the laughter of the hearers.

FABLE LXXXII.

*De Pardo & Vulpeculâ.**Of the Leopard and the Fox.*

PARDUS, cui est pictum tergum, cæteris feris, etiam leonibus despectis ab eo, intumescebat. Vulpecula accedit ad hunc, suadet non superbire, dicens, quidem illi esse speciosam pellem, verò sibi esse speciosam mentem.

A LEOPARD, who has a painted back, the other beasts, even the lions being despised by him, was puffed up. The fox comes to him, persuades him not to be proud, saying, indeed that he had a fine skin, but himself had a fine mind.

MOR.

Est *discrimen* et *ordo*
bonorum : *bona*
corporis *præstant* bonis
fortune ; sed *bona* animi
sunt *præferenda* his.

MOR.

There is a *difference* and *order*
of good things : *the goods*
of the body *excel* the goods of
fortune ; but *the goods* of the mind
are to be preferred to these.

FABLE LXXXIII.

De VULPE & FELE.

Of the Fox and the Cat.

CUM *vulpes* in collo-
quio, quod illi erat
cum fele, *jactaret*, sibi
esse *varias technas*, adeò
ut haberet vel *peram*
refertam dolis : *autem*
felis respondit, sibi esse
duntaxat unicum artem, cui
fideret, si esset
quod *discriminis*. *Inter* con-
fabulandum *repentè*
tumultus canum accurren-
tium auditur : ibi *felis*
subsilit in *altissimam*
arborem ; interim *vulpes*
cincta canibus capitur.

WHEN a fox in a dis-
course, which he had
with a cat, *boasted*, that he
had various *shifts*, so
that he had even a budget
full of tricks : but
the cat answered, that she had
only one art, to which
she trusted, if there was
any thing of danger. While dis-
coursing *suddenly*
the noise of the dogs run-
ning is heard : then the cat
leaps into a very high
tree ; in the mean time the fox
surrounded by the dogs is taken.

MOR.

MOR.

Fabula innuit, nonnun-
quam *unicum consilium*,
modò sit verum, et *efficax*,
esse *præstabilius* quàm *plures*
dolos, et *frivola consilia*.

The fable intimates, that some-
times one design,
so that it be true, and effectual,
is better than more
tricks, and frivolous designs.

FABLE LXXXIV.

De REGE & SIMIIS.

QUIDAM Ægyptius rex instituit aliquot simias, ut perdiscerent actionem saltandi. Nam, ut nullum animal accedit propius ad figuram hominis, ita nec aliud imitatur humanos actus aut melius, aut libentius. Itaque protinus edoctæ artem saltandi, cæperunt saltare, indutæ purpureis vestimentis, ac personatæ; et spectaculum jam placebat longo tempore in mirum modum; donec quispiam è spectatoribus facetus abiecit nuces in medium, quas habebat clanculum in oculis. Ibi statim simiæ, simul atque vidissent nuces, oblitæ choræ cæperunt esse id, quod fuerant antea, ac repente e saltatricibus rediērunt in simias; et personis et vestibus dilaceratis, pugnabant inter se pro nucibus, non sine maximo risu spectatorum.

MOR.

Hæc fabula admonet, ornamenta fortunæ non mutare ingenium hominis.

Of the KING and the APES.

A CERTAIN Egyptian king appointed some apes, that they should learn the action of dancing. For, as no animal cometh nearer to the figure of a man, so neither any other imitates human actions either better, or more willingly. Therefore presently being taught the art of dancing, they began to dance clothed in purple vestments, and masked; and the sight now pleased for a long time in a wonderful manner; till one of the spectators facetious threw nuts into the middle, which he had privately in his pockets. Then presently the apes, as soon as they saw the nuts, having forgot the dance, began to be that, which they had been before, and suddenly from dancers returned into apes; and their masks and clothes being torn, they fought among themselves for the nuts, not without the greatest laughter of the spectators.

MOR.

This fable admonisheth, that the ornaments of fortune do not change the disposition of a man.

FABLE LXXXV.

De ASINO & VIATORIBUS.

DUO quidam, cū fortè invenirent asinum in sylvâ, cœperunt contendere inter se, uter eorum abduceret eum domum, uti suum; nam videbatur pariter objectus utriq; à fortunâ. Interim, illis altercantibus invicem, asinus abduxit se, ac neuter potitus est eo.

MOR.

Quidam excidunt à præsentibus commodis, quibus nesciunt uti ob inscitiam.

Of the Ass and the TRAVELLERS.

TWO certain men, when by chance they found an ass in a wood, began to contend between themselves, which of them should lead him home, as his own; for he seemed equally offered to either by fortune. In the mean time, they wrangling by turns, the ass withdrew himself, and neither obtained him.

MOR.

Some fall from present advantages, which they know not how to use through ignorance.

FABLE LXXXVI.

De CORVO & LUPIS.

CORVUS comitatur lupos per ardua juga montium; postulat partem prædæ sibi, quia secutus esset, et non destituisset eos ullo tempore. Deinde est repulsus à lupis, quia non minùs voraret exta luporum, si occiderentur, quàm exta cæterorum animalium.

Of the CROW and the WOLVES.

A CROW accompanies wolves through the high tops of the mountains; he demands a part of the prey for himself, because he had followed, and had not forsook them at any time. Then he is repulsed by the wolves, because no less would he devour the entrails of the wolves, if they should be slain, than the entrails of other animals.

MOR.

Non quid agamus est
semper inspiciendum; sed
quo animo simus, cum
agamus.

MOR:

Not what we do is
always to be looked into; but
of what mind we are, when
we do it.

FABLE LXXXVII.

De MURE nato in
Cistâ.

Of the MOUSE born in a
Chest.

MUS natus in cistâ
duxerat ferè omnem
vitam ibi, pastus nucibus,
quæ solebant servari in
eâ. Autem, dum ludens,
circa oras cistæ
decidisset, et quæreret
ascensum. Reperit epulas
lautissimè paratas, quas
cum cœpisset gustare,
inquit, quàm stolidus fui
hactenus, qui credebam
esse nihil in toto
orbe melius meâ cistulâ?
Ecce! quàm vescor suavi-
oribus cibus hic!

A MOUSE born in a chest
had led almost all
his life there, fed with nuts,
which were wont to be kept in
it. But, whilst playing
about the edges of the chest
he fell down, and tried at
getting up. He found dainties
most sumptuously prepared, which
when he had begun to taste,
he said, how foolish have I been
hitherto, who believed
there was nothing in the whole
world better than my little chest?
Behold! how I am fed with sweet-
er meats here!

MOR.

Hæc fabula indicat, pa-
triam non diligendam ita,
ut non adeamus ea loca,
ubi possimus esse beatio-
res.

MOR.

This fable shows, that our coun-
try is not to be beloved so,
that we may not go to those places,
where we may be able to be more
happy.

FABLE LXXXVIII.

*De RUSTICO impetrante,
ut triticum nasceretur
absque aristis.*

*Of the COUNTRYMAN obtaining,
that wheat should grow
without beards.*

Quidam rusticus impetraverat a Cerere, ut triticum nasceretur absq; aristis, ne læderet manus metentium et triturantium; quod, cum inaruit, est depastum à minutis avibus: tum rusticus inquit, quàm dignè patior! Qui causâ parvæ commoditatis perdidit etiam maxima emolumenta.

A certain countryman had obtained from Ceres, that wheat should grow without beards, lest it should hurt the hands of the reapers and threshers; which, when it grew ripe, was eat up by the small birds: then the countryman said, how worthily I suffer! Who for the sake of a small commodity have lost even the greatest advantages.

MOR.

Fabula indicat, parva incommoda pensanda majori utilitate.

MOR.

The fable shows, that small disadvantages are to be weighed with a greater profit.

FABLE LXXXIX.

*De ACCIPITRE insequente
COLUMBAM.*

*Of the HAWK pursuing
the PIGEON.*

CUM accipiter insequeretur columbam præcipiti volatu, ingressus quandam villam est captus à rustico, quem obsecrabat blande, ut dimitteret se; nam, dixit, non læsi te. Cui rusticus respondit, nec hæc læserat te.

WHEN the hawk pursued the pigeon with a speedy flight, having entered a certain village he was taken by a countryman, whom he besought mildly, that he would dismiss him; for, said he, I have not hurt thee: To whom the countryman answered, nor had she hurt thee.

MOR.

Fabula *indica*, eos
puniri meritò, qui conan-
tur lædere innocentes.

MOR.

The fable *shews*, that they
are punished deservedly, who en-
deavour to hurt the innocent.

FABLE XC.

*De RUSTICO transi-
turo Amnem.*

*Of the COUNTRYMAN about to
pass over a RIVER.*

Rusticus *transiturus*
torrentem, qui fortè
excreverat *imbribus*,
quærebat *vadum*, et cùm
tentavisset *eam* partem
fluminis, quæ videbatur
quietior, et placidior,
reperit *eam altiore*, quàm
fuerat opinatus; *rursus*
adinvenit *breviorem*, et
tutior partem; ibi flu-
vius decurrebat *majori*
strepitu aquarum: tum
inquit *secum*, quàm
tutiùs possimus credere
nostram vitam in *clamosis*
aquis, quàm in *quietis* et
silentibus.

A countryman about to pass over
a torrent, which by chance
had increased by the showers,
sought a shallow, and when
he had tried that part
of the river, which seemed
more quiet, and smooth,
he found it deeper, than
he had thought; again
he came to a shallower, and
safer part; there the ri-
ver ran down with a greater
noise of waters: then
he said with himself, how much
more safely are we able to trust
our life in the clamorous
waters, than in the quiet and
silent.

MOR.

Admonemur *hæc*
fabulâ, ut extimescamus
homines verbosos, et mi-
naces, minùs quàm quietos.

MOR.

We are admonished by this
fable, that we should fear
men verbose, and threat-
ning, less than the quiet.

FABLE XCI.

*De COLUMBA & PICA.**Of the PIGEON and the MAGPIE.*

Columbâ interrogata à picâ, quid induceret eam, ut nidificaret semper in eodem loco, cùm ejus pulli semper surriperentur inde, respondit, simplicitas.

A pigeon being asked by the pie, what could induce her, that she built always in the same place, when her young always were taken from thence, answered, simplicity.

MOR.

Hæc fabula indicat, bonos viros sæpe decipi faciliè.

MOR.

This fable shows, that good men often are deceived easily.

FABLE XCII.

*De ASINO & VITULO.**Of the Ass and the CALF.*

ASINUS et vitulus, cùm pascere in eodem prato, præsentiebant hostilem exercitum adventare sonitu campanæ. Tum vitulus inquit, O sodalis, fugiamus hinc, ne hostes abducant nos captivos; cui asinus respondit, fuge tu, quem hostes consueverunt occidere, et esse: nihil interest asini, cui ubique eadem conditio ferendi oneris est proposita.

AN ass and a calf, when they were fed in the same pasture perceived an enemy's army to approach by the sound of a bell. Then the calf said, O companion, let us flee hence, lest the enemies lead away us captives; to whom the ass answered, fly thou, whom the enemies have been used to slay, and to eat: it is no concern of the ass, to whom every where the same condition of bearing a burden is offered.

MOR.

Hæc fabula admonet servos, ne formident

MOR.

This fable warns servants, that they fear not

magnoperè mutare dominos, greatly to change their lords,
modò futuri non sint provided that the future be not
deteriores prioribus. worse than the former.

FABLE XCIII.

*De VULPE & MULIERI-
 BUS edentibus Gallinas.*

*VULPES transiens juxta
 quandam villam,
 conspexit catervam mulierum
 comedentem alto silentio
 plurimas gallinas opiparè
 assatas: ad quas conversa
 inquit, qui clamores et
 latratus canum essent
 contra me, si ego facerem,
 quod vos facitis? Cui
 quædam anus respondens
 inquit, nos comedimus quæ
 sunt nostra, verò tu furaris
 aliena.*

MOR.

*Quod est meum non atti-
 net ad te. Ne furare;
 esto contentus tuis rebus.*

*Of the Fox and the Wo-
 MEN eating the Hens.*

*A FOX passing near
 a certain village,
 saw a crowd of women
 eating in deep silence
 very many hens daintily
 roasted: to whom being turned
 he said, what clamours and
 barkings of dogs would be
 against me, if I did
 what you do? To whom
 a certain old woman answering
 said, we eat what
 are ours, but thou stealest
 other men's things.*

MOR.

*What is mine does not be-
 long to thee. Do not steal;
 be content with thine own things.*

FABLE XCIV.

*De pinguibus CAPONIBUS
 & macro.*

*QUIDAM vir nutricave-
 rat complures capones
 in eodem ornithoboscio; qui
 omnes sunt effecti pingues*

*Of the fat CAPONS
 and the lean one.*

*A CERTAIN man had brought
 up very many capons
 in the same coop; who
 all were made fat*

præter unum, quem fratres irridebant, ut macilentum. Dominus accepturus nobiles hospites lauto et sumptuoso convivio, imperat coquo, ut interimat, et coquat ex his, quos invenerit pinguiores. Pingues audientes, hoc afflictabant sese, dicentes, O si nos fuissetis macilenti!

except one, which his brethren laughed at, as lean. The master about to receive noble guests in a neat and sumptuous banquet, commands the cook, that he should kill and cook out of these, which he should find the fatter. The fat hearing this afflicted themselves, saying, O if we had been lean.

MOR.

Hæc fabula est conficta in solamen pauperum, quorum vita est tutior, quam vita divitum.

MOR.

This fable was invented for the comfort of the poor whose life is safer, than the life of the rich.

FABLE XCV.

De CYGNO canente in Morte, reprehenso Ciconiâ.

CYGNUS moriens interrogabatur à ciconiâ, cur in morte, quam cætera animalia adeo exhorrent, emitteret sonos multò suaviores, quàm in omni vitâ; cum potius deberet esse mæstus. Cui cygnus inquit, quia non cruciabor ampliùs curâ quærendi cibi.

Of the SWAN singing in Death, reprehended, by the Stork.

A swan dying was asked by the stork, why in death, which other animals so much fear, he sent forth sounds much sweeter, than in all his life; when rather he ought to be sad. To whom the swan said, because I shall not be tormented longer with the care of seeking meat.

MOR.

Hæc fabula admonet, ne formidemus mortem; quâ omnes miseriæ præsentis vitæ præciduntur.

MOR.

This fable admonishes, that we do not fear death: by which all the miseries of the present life are cut off.

FABLE XCVI.

De TRABE & BOBUS
trahentibus eam.

Of the BEAM and the OXEN
drawing it.

ULMEA *trabs* conquerebatur *de* bôbus, *dicens*, O ingrati, ego alui vos multo tempore meis frondibus; verò vos trahitis me vestram nutricem per saxa et luta. Cui boves; nostra suspiria et gemitus et stimulus, quo pungimur, posunt docere te, quòd inviti trahimus te.

AN ELM beam complain- ed of the oxen, saying, O ungrateful, I have fed you a long time with my leaves; but you draw me your nourisher through stones and dirt. To whom the oxen; our sighs and groans and the goad, with which we are pricked, are able to teach thee, that unwilling we draw thee.

MOR.

Hæc fabula docet nos, ne excandescamus in eos, qui lædunt nos, non suâ sponte.

MOR.

This fable teaches us, that we should not be angry against them, who hurt us, not of their own accord.

FABLE XCVII.

De Anguillâ conquerente,
quòd infestaretur magis,
quàm Serpens.

Of the Eel complaining,
that he was infested more
than the Serpent.

ANguilla interrogabat serpentem, cur, cùm essent similes, atq; cognati, hominostamen insequerentur se potiùs, quam illam: cui serpens inquit, quia rarò lædunt me impune.

AN eel asked the serpent, why, seeing that they were alike, and kinsfolk, men yet pursued him rather, than her: to whom the serpent said, because seldom do they hurt me unpunished.

MOR.

Hæc fabula indicat,
eos solere lædi minùs,
qui ulciscuntur.

MOR.

This fable shows, that they
are wont to be hurt less,
who revenge.

FABLE XCVIII.

De ASINO, SIMIA, &
TALPA.

Of the Ass, the APE, and
the MOLE.

Asino conquerente, quòd
careret cornibus; verò
simia, quòd cauda deesset
sibi; talpa inquit, ta-
cete, cùm videas me esse
captum oculis.

AN ass complaining, that
he wanted horns; but
an ape, that a tail was wanting
to him; the mole said, hold your
peace, when you see me to be
deprived of eyes.

MOR.

Hæc fabula pertinet ad
eos, qui non sunt contenti
suâ sorte; qui,
si considerarent infortunia
aliorum, tolerarent sua
æquiore animo.

MOR.

This fable pertains to
them, who are not content
with their own condition; who,
if they considered the misfortunes
of others, would bear their own
with a more patient mind.

FABLE XCIX.

De NAUTIS implorantibus
Auxilium Sanctorum.

Of the MARINERS imploring
the Help of the Saints.

QUIDAM nauta depre-
hensus in mari subitâ
et atrâ tempestate, cæteris
ejus sociis implorantibus
auxilium diversorum
sanctorum, inquit, nescitis
quod petitis; etenim,
antequam isti sancti confe-

A CERTAIN mariner overta-
ken at sea with a sudden
and dark tempest, the rest
of his companions imploring
the help of different
saints, said, ye know not
what ye ask; for,
before those saints can be-

rant se ad Deum pro nostrâ liberatione, obruemur hâc imminenti procellâ. Confugite igitur ad eum, qui absque adminiculo alterius poterit liberare nos à tantis malis. Igitur, auxilio Omnipotentis Dei invocato, illico procella cessavit.

take themselves to God for our deliverance, we shall be overwhelmed by this imminent storm. Fly therefore to him, who without the help of another will be able to deliver us from so great evils. Therefore, the help of Almighty God being invoked, presently the storm ceased.

MOR.

Ne confugito ad imbecilliores, ubi auxilium potentioris potest haberi.

MOR.

Do not fly to the weaker, where the help of a more powerful may be had.

FABLE C.

De Piscibus desilientibus è Sartagine in Prunas.

PISCES adhuc vivi coquebantur in sartagine ferventi oleo: unus quorum inquit, fratres, fugiamus hinc, ne pereamus. Tum omnes pariter exilientes è sartagine deciderunt in ardentes prunas. Igitur affecti majore dolore damnabant consilium, quod ceperant, dicentes, quanto atrociori morte nunc perimus!

Of the Fishes leaping out of the Frying-Pan into the Coals.

FISHES yet alive were cooked in a frying-pan with scalding oil: one of which said, O brethren, let us fly hence, that we may not perish. Then all in like manner leaping out of the frying-pan fell upon the burning coals. Therefore affected with greater pain they condemned the counsel, which they had taken, saying, by how much a more cruel death now do we perish!

MOR.

Hæc fabula admonet nos, ut vitemus præsentia pericula ita, ne incidamus in graviora.

MOR.

This fable admonishes us, that we avoid present dangers so, that we do not fall into more grievous.

FABLE CI.

De Quadrupedibus ineuntibus Societatem cum Piscibus adversus Aves.

Of the Four footed Beasts entering into an Alliance with the Fishes against the Birds.

QUADRUPEDES, cùm bellum esset indictum sibi ab avibus, ineunt fœdus cum piscibus, ut tuerentur se eorum auxilio à furore avium. Autem, cùm expectarent optata auxilia, pisces negant, se posse accedere ad se per terram.

THE four-footed beasts, when war was proclaimed against them by the birds, enter into a league with the fishes, that they would defend them with their help from the fury of the birds. But, when they expected the desired succours, the fishes deny, that they are able to come to them by land.

MOR.

Hæc fabula admonet nos, ne faciamus eos socios nobis, qui, cùm sit opus, non possunt adesse nobis.

MOR.

This fable advises us, that we do not make them companions to us, who, when there is need, are not able to be present to us.

FABLE CII.

De VIRO, qui accessit ad Cardinalem nuper creatum, gratiâ gratulandi.

Of a Man, who went to a Cardinal lately created, for the sake of congratulating him.

QUIDAM vir admodum facetus, audiens suum amicum adsumptum ad dignitatem cardinalatûs, accessit ad eum gratiâ gratulandi: qui tumidus honore, dissimulans agnoscere veterem amicum, interrogabat, quisnam esset.

A CERTAIN man very facetious, hearing that his friend was preferred to the dignity of the cardinalship, went to him for the sake of congratulating him: who puffed up with the honour, dissembling to know his old friend, asked who he was?

Cui ille inquit, ut erat promptus ad jocos, miseresco tui et cæterorum, qui perveniunt ad honores hujus modi; etenim, quamprimum estis assecuti dignitates hujus modi, ita amittitis visum, auditumq; et cæteros sensus, ut non amplius dignoscatis pristinos amicos.

To whom he said, as he was ready at jests, I pity thee and others, who arrive at honours of this kind; for, as soon as ye have obtained dignities of this kind, so do you lose sight, and hearing, and the other senses, that no longer do ye distinguish old friends.

MOR.

Hæc fabula notat eos, qui sublatis in altum despiciant veteres amicitias.

MOR.

This fable denotes those, who, raised up on high, despise ancient friendships.

FABLE CIII.

De Aquilâ & Picâ.

Of the Eagle and the Magpie.

PICA interrogabat aquilam, ut acciperet se inter suos familiares et domesticos; quando mereretur id, cum pulchritudine corporis, tum volubilitate linguæ ad peragenda mandata. Cui aquila respondit, facerem hoc, nisi vererer, ne efferres cuncta tuâ loquacitate, quæ fiant intra meam tegulam.

A magpie asked an eagle, that she would receive her among her familiars and domestics; seeing that she deserved that, both by beauty of body, and volubility of tongue to despatch commands: to whom the eagle answered, I should do this, unless I feared, lest thou shouldst bear abroad all things by thy talkativeness, which may be done within my roof.

MOR.

Hæc fabula monet, linguaces et garrulos homines non habendos domi.

MOR.

This fable advises, that talkative and prating men are not to be kept at home.

FABLE CIV.

De Turdo ineunte amicitiam cum Hirundine.

TURDUS gloriabatur, se contraxisse amicitiam cum hirundine; cui mater inquit, fili, es stultus, si credas, te posse convivere cum eâ, cum uterq; vestram soleat appetere diversa loca; etenim tu delectaris frigidis locis, illa tepidis.

MOR.

Monemur hâc fabulâ ne faciamus eos amicos nobis, quorum vita dis-sentit a nostrâ.

Of a Thrush entering into friendship with a Swallow.

A THRUSH boasted that he had contracted a friendship with a swallow; to whom the mother said, son, thou art a fool, if thou believe that thou art able to live with her, seeing that each of you is wont to desire different places; for thou art delighted with cold places, she with warm.

MOR.

We are advised by this fable, that we do not make those friends to us, whose life differs from ours.

FABLE CV.

De quodam Divite et Servo.

ERAT quidam dives habens servum tardi ingenii, quem solebat nuncupare regem stultorum: ille sæpe irritatus his verbis statuit referre par hero; etenim semel conversus in herum inquit, utinam, essem rex stultorum; etenim nullum imperium in toto orbe terrarum esset latius

Of a certain Rich Man and his Servant.

THERE was a certain rich man having a servant of a slow wit, whom he used to call the king of fools: he often irritated at these words resolved to return the like to his master; for once turned upon his master he said, I wish I was the king of fools; for no empire in the whole globe of the earth would be wider

meo: et tu quoque sub-
esses meo imperio.

than mine; and thou also wouldst
be under my empire.

MOR.

Fabula indicat, stultum
sæpe loqui opportunè.

MOR.

The fable shows, that a fool
often speaks pertinently.

FABLE CVI.

De Urbanis CANIBUS in-
sequentibus Villaticum.

Complures urbani canes
insequebantur quendam
villaticum præcipiti cursu;
quos ille diu fugit;
nec ausus est repugnare:
at ubi conversus ad eos
insequentes substitit, et ipse
quoque cæpit ostendere
dentes, omnes pariter
substitērunt, nec aliquis
urbanorum audebat appro-
pinq̄uare illi. Tunc impe-
rator exercitūs, qui fortè
aderat ibi, conversus ad suos
milites inquit, commilito-
nes, hoc spectaculum ad-
monet nos, ne fugiamus,
cum videamus præsentiora
pericula imminere nobis
fugientibus, quàm repug-
nantibus.

Of the City Dogs pursu-
ing the Village One.

MANY city dogs
pursued a certain
village one with a hasty course;
whom he a long while fled from;
nor dared to resist:
But when turned to them
pursuing he stopped, and he
also began to show
his teeth, all equally
stopped, nor any one
of the city ones dare to ap-
proach him. Then a general
of an army, who by chance
was there, turning to his
soldiers said, fellow-sol-
diers, this sight ad-
monishes us, that we do not flee,
when we see more immediate
dangers to threaten us
flying, than resist-
ing.

FABLE CVII.

De TESTUDINE &
RANIS.

Of the TORTOISE and
the FROGS.

TESTUDO *conspicata* ranas, quæ *pascebantur in eodem stagno*, adeò *leves, agilesque, ut facile prosilirent quòlibet, et saltarent longissimè, accusabat naturam, quòd procreasset se tardum animal, et impeditum maximo onere, ut neque posset movere se facile, et assiduè premeretur magnâ mole.* At, *ubi vidit ranas fieri escam anguillarum, et obnoxias vel levissimo ictui, aliquantulum recreata, dicebat, quantò est meliùs ferre onus, quo sum munita ad omnes ictus, quàm subire tot discrimina mortis?*

A tortoise having seen the frogs, which were feeding in the same pool, so light, and nimble, that easily they leaped any where, and jumped very far, accused nature, that she had made her a slow animal, and hindered with the greatest burden, that neither was she able to move herself easily, and daily was pressed with a great weight. But, when she saw the frogs become the food of the eels, and obnoxious even to the lightest blow, a little comforted, she said, by how much is it better to bear a burden, by which I am fortified to all blows, than to undergo so many dangers of death?

MOR.

Hæc fabula *indicat, ne feramus agrè dona naturæ, quæ sæpe sunt majori commodo nobis, quàm nos valeamus intelligere.*

MOR.

This fable shows that we should not bear discontentedly the gifts of nature, which often are a greater advantage to us, than we may be able to understand.

FABLE CVIII.

*De GLIRIBUS volentibus
eruere Quercum.*

*Of the DORMICE willing
to over-turn the Oak.*

GLIRES destinaverant
eruere quercum, glan-
diferam arborem, denti-
bus; quò habere-
rent cibum paratiorem, ne
cogerentur toties
ascendere et descendere
gratiâ victûs. Sed
quidam ex his, qui longè
anteibat cæteros ætate, et
experientiâ rerum, ab-
sterruit eos, dicens, si nunc
interficimus nostram nu-
tricem, quis præbebit ali-
menta nobis, ac nostris
annis futuris?

THE dormice had designed
to over-turn the oak, an
acorn-bearing tree, with their
teeth; that they
might have food readier, that
they might not be forced so often
to ascend and descend
for the sake of food. But
one of these, who by far
excelled the rest in age, and
experience of things, deter-
red them, saying, if now
we destroy our nou-
risher, who will afford food
to us, and ours
for future years?

MOR.

Hæc fabula monet, pru-
dentem virum debere intueri
non modò præsentia, verùm
longè prospicere futura.

MOR.

This fable advises, that a pru-
dent man ought to look into
not only present things, but
as far off to foresee the future.

FABLE CIX.

De CANE & HERO.

Of the DOG and the MASTER.

QUIDAM habens canem,
quo diligeretur
illo magis, semper pascebat
eum suis manibus, et
solvebat ligatum; autem ju-
nebat ligari et verberari
à servo, ut beneficia

A certain man having a dog,
that he should be beloved
by him more, always fed
him with his own hands, and
loosed him when bound; but or-
dered him to be bound and beaten
by a servant, that the benefits

viderentur esse collata in illum à se, autem malefacta à servo. Autem canis ferens ægrè, se assiduè ligari, et verberari, aufugit; et, cùm increparetur à domino, ut ingratus, et immemor tantorum beneficiorum, qui fugisset à se, à quo fuisset semper dilectus, et pastus, autem nunquam ligatus, et verberatus, respondit, puto id factum à te, quod servus facit tuo jussu.

should appear to be conferred upon him by himself, but the ill turns by the servant. But the dog bearing unkindly, that he daily was bound, and beaten fled away; and, when he was blamed by the master, as ungrateful, and unmindful of such great benefits, who had fled from him, by whom he had been always beloved, and fed, but never bound, and beaten, he answered, I think that done by thee, which a servant doth by thy command.

MOR.

Fabula indicat, eos habendos malefactores, qui fuere causa malefactorum.

MOR.

The fable shows, that those are to be accounted evil doers, who have been the cause of evil deeds.

FABLE CX.

De AVIBUS timentibus
Scarabæos.

Of the BIRDS fearing
the Beetles.

MAGNUS timor incesserat aves, ne scarabæi occiderent eas balistâ, à quibus audiverant magnam vim pilarum fuisse fabricatam in sterquilinio summo labore. Tum passer inquit, nolite expavescere; etinam quomodo potuerunt jacere pilas volantes per aëra in nos, cùm vix trahant eas per terram magno molimine?

A GREAT fear had seized the birds, lest the beetles should kill them with a cross-bow, by whom they had heard a great quantity of bullets had been forged on a dunghill with very great labour. Then the sparrow said, be not willing to fear; for how shall they be able to cast bullets flying through the air upon us, when scarcely they can draw them on the ground with great labour?

MOR.

Hæc fabula admonet nos, ne extimescamus opes hostium, quibus videmus ingenium deesse.

MOR.

This fable admonishes us, that we fear not the riches of enemies, to whom we see that wit is wanting.

FABLE CXI.

*De URSO & APIBUS.**Of the BEAR and the BEES.*

URSUS ictus ab ape
est percitus tantâ
irâ, ut discerperet tota
alvearia unguibus, in
quibus apes mellificaverant.
Tunc universe apes, cum
viderent suas domos
dirui, cibaria
auferri, filios necari,
subito impetu invadentes
ursum, penè necare
aculeis; qui vix
elapsus ex earum manibus
dicebat secum,
quantò erat meliùs tolerare
aculeum unius apìs, quàm
concitare tot hostes in
me meâ iracundia?

A BEAR stung by a bee
was stirred with so great
anger, that he tore all
the hives with his paws, in
which the bees had made honey.
Then all the bees, when
they saw their houses
overturned, their food
taken away, their young killed,
with a sudden onset attacking
the bear, almost killed him
with their stings; who scarcely
having slipt out of their hands,
said with himself,
by how much was it better to bear
the sting of one bee, than
to excite so many enemies against
me by my anger?

MOR.

*Hæc fabula indicat esse
longè meliùs sustinere in-
juriam unius, quàm, dum
volumus punire unum,
comparare multos inimicos.*

MOR.

*This fable shows it to be
far better to suffer the in-
jury of one, than, whilst
we are willing to punish one,
to acquire many enemies.*

FABLE CXII.

*De MILITE & duobus
EQUIS.*

MILES habens optimum equum. emit alium nequicquam parem illi bonitate, quem nutrieat multò diligentius, quàm priorem. Tum posterior ait sic priori, cur dominus curat me impensius, quàm te: cum sim comparandus tibi neque pulchritudine, neque robore, neque velocitate? Cui ille inquit, hæc est natura hominum, ut sint semper benigniores in novos hospites.

MOR.

Hæc fabula indicat amentiam hominum, qui solent antepone nova veteribus, etiamsi sint deteriora.

*Of the SOLDIER and the two
HORSES.*

A soldier having a very good horse, bought another not at all equal to him in goodness, whom he nourished much more diligently, than the former. Then the latter said thus to the former, why does my master take care of me more diligently than thee; when I am to be compared to thee neither in beauty, nor strength nor swiftness? To whom he said, this is the nature of men, that they are always more kind to new guests.

MOR.

This fable shows the madness of men, who are wont to prefer new things to old, although they are worse.

FABLE XCIII.

De Aucope & Fringillâ.

Of the Fowler and the Chaffinch.

AUCEPS tetenderat retia volucribus, et effuderat largam escam illis in areâ; tamen non capiebat aves pascennes; quia videbantur paucæ

A FOWLER had stretched out his nets for the birds, and had poured out much food to them in a void place; yet he did not take the birds feeding; because they seemed few

sibi; quibus pastis, ac avolantibus, aliæ adveniunt pastum; quas quoque; neglexit capere propter paucitatem. Hoc ordine servato per totum diem, ac aliis advenientibus, aliis abeuntibus, illo semper expectante majorem prædam, tandem cepit advesperascere: tunc auceps, spe amissâ capiendi multas, cum jam esset tempus quiescendi, attrahens sua retia, cepit tantum unam fringillam, quæ infelix avis remanserat in areâ.

to him; which being fed, and flying away, others come to feed; which also he neglected to take on account of their fewness. This plan being kept through the whole day, and others coming, others going away, he always expecting a greater prey, at length it began to grow evening: then the fowler, the hope being lost of taking many, when now it was time of resting, drawing up his nets, caught only one chaffinch, which unhappy bird had remained in the void place.

MOR.

Hæc fabula indicat, eos sæpe vix posse capere pauca, qui volunt comprehendere omnia.

MOR.

This fable shows, that they often scarcely are able to take a few things who are willing to take all things.

FABLE CXIV.

De SUE & CANE.

Of a Sow and a Dog.

SUS irridebat odori-sequum canem, qui adulabatur domino murmure et caudâ, à quo fuerat instructus ad aucupatoriam artem multis verberibus et vellicationibus aurium: cui canis inquit, insane, nescis quæ sum consecutus ex illis verberibus; etenim per ea vescor suavissimâ

A SOW laughed at a scent-following dog, who flattered his master with a murmur and his tail, by whom he had been instructed for the fowling art with many stripes and plucks of the ears: to whom the dog said, mad wretch, thou knowest not what I have obtained from those stripes; for by those I am fed with the most sweet

carne perdicum et flesh of partridges and
coturnicum. quails.

MOR.

Hæc fabula admonet nos,
ne feramus ini-
quo animo verbera præ-
ceptorum, quæ consue-
verunt esse causa multorum
bonorum.

MOR.

This fable admonishes us,
that we should not bear with an
impatient mind the stripes of mas-
ters, which have
used to be the cause of many
good things.

FABLE CXV.

De TRABE increpante Pi-
gritiam Boûm.

Of the BEAM blaming the Slow-
ness of the Oxen.

TRABS, quæ veheba-
tur curru, increpabat
boves, ut lentulos, dicens,
pigri, currite, nam portatis
leve onus: cui
boves responderunt, irri-
des nos? Ignoras,
quæ pœna manet te.
Nos deponemus hoc onus
citò: autem tum tu coge-
ris sustinere, quoad rum-
paris. Trabs indoluit,
nec ausa est ampliùs la-
cessere boves conviciis.

A BEAM, which was car-
ried in a waggon, blamed
the oxen, as slow, saying,
ye slow wretches, run, for ye carry
a light burden; to whom
the oxen answered, dost thou
laugh at us? Thou knowest not,
what punishment awaits thee.
We shall lay down this burden
quickly: but then thou shalt be
forced to bear, until thou mayest
be broken. The beam grieved,
nor dared longer to pro-
voke the oxen with revilings.

MOR.

Hæc fabula monet
quemlibet, ne insultet
calamitatibus aliorum,
cùm ipse possit subjici
majoribus.

MOR.

This fable adviseth
any one, that he insult not
the calamities of others,
when he himself may be subject
to greater.

FABLE CXVI.

*De CARDUELE &
PUERO.*

*Carduelis interrogata à
puero, à quo fue-
rat habita suis deliciis,
et nutrita suavis cibis,
cur egressa caveâ
nollet regredi, inquit,
ut possim pascere meo
arbitratu, non tuo.*

MOR.

*Hæc fabula indicat, li-
bertatem vitæ anteponendam
cunctis deliciis.*

*Of a LINNET and
a Boy.*

*A linnet being asked by
a boy, by whom she had
been held for his pleasure,
and nourished with sweet meats,
why having gone out of the cage
she was unwilling to return, said,
that I may be able to feed at my
pleasure, not at thine.*

MOR.

*This fable shows, that li-
berty of life is to be preferred
before all delights.*

FABLE CXVII.

De Scurrâ & Episcopo.

*Scurra accedens ad quen-
dam episcopum, divitem
quidem, sed avarum, ca-
lendis Januarii, petebat au-
reum numisma nomine
strenæ: antistes
dixit, hominem insanire,
qui crederet, tantam pecu-
niam dari sibi in
strenam. Tum scurra
cœpit efflagitare argenteum
nummum; sed cum ille
diceret, hoc videri nimium
sibi, orabat, ut trade-
ret sibi æreum quadran-
tem: sed cum non posset*

Of a Jester and a Bishop.

*A jester coming to a cer-
tain bishop, rich
indeed, but covetous, on the ca-
lendrs of January, asked a gol-
den piece of money in the name
of a new year's gift: the prelate
said, that the man was mad,
who believed, that so much mo-
ney would be given him for
a new year's gift. Then the jester
began to ask some silver
money; but, when he
said, that this seemed too much
to him, he entreated, that he
would give him a brass far-
thing: but when he was not able*

extorquere hunc ab episcopo, inquit, reverende pater, imperti me tuâ benedictione pro strena: tunc episcopus inquit, fili, flecte tua genua, ut benedicam tibi. At scurra inquit, ego nolo tuam tam vilem benedictionem; etenim si valeret æreum nummum, profectò nunquam concederes eam mihi.

to extort this from the bishop, he said, reverend father, bestow on me your blessing for a new-year's gift: then the bishop said, son, bend thy knees, that I may bless thee. But the jester said, I will not have thy so cheap blessing; for if it availed a brass farthing, truly never wouldst thou grant it to me.

MOR.

Hæc fabula est confecta contra eos episcopos et sacerdotes, qui æstimant opes et divitias pluris, quàm sacra et mysteria ecclesiæ.

MOR.

This fable is made against those bishops and priests, who esteem wealth and riches more than the sacred rites and mysteries of the church.

FABLE CXVIII.

De Upapâ honoratâ in dignè.

Of the Puet honoured unworthily.

Ferè omnes aves invitæ ad nuptias aquilæ ferebant indigne, upupam præferri cæteris, quia esset insignis coronâ, et ornata versicoloribus pennis; cùm esset semper solita volitare inter stercora et sordes.

Almost all the birds being invited to the wedding of the eagle bore it indignantly, that the puet was preferred to the rest, because she was fine with a crown, and adorned with various coloured feathers; when she was always wont to nestle among the mud and filth.

MOR.

Hæc fabula arguit stultitiam eorum, qui in honorandis hominibus potius

MOR.

This fable reproves the folly of those, who in honouring men rather

soleant *observare nitorem* are wont to regard the splendour
vestium, et præstantiam of clothes, and superiority
formæ, quàm virtutes of beauty, than virtues
et mores. and morals.

FABLE CXIX.

*De SACERDOTE &
 PYRIS.*

*Of the PRIEST and
 the PEARS.*

Quidam gulosus sacerdos proficiscens extra patriam ad nuptias, ad quas fuerat invitatus, reperit acervum pyrorum in itinere, quorum attigit ne unum quidem; quin potius habens ea ludibrio, conspersit urinâ; etenim indignabatur, cibos hujusmodi offerri in itinere, qui accedebat ad lautas epulas. Sed cum offendisset in itinere quendam torrentem ita auctum imbribus, ut non posset transire eum sine periculo vitæ, constituit redire domum: autem revertens jejunos fuit oppressus tantâ fame, ut nisi comedisset illa pyra, quæ consperserat urinâ, cum non inveniret aliud, fuisset extinctus fame.

A certain greedy priest going out of his country to a wedding, to which he had been invited, found a heap of pears in the road, of which he touched not one indeed: but rather having them in derision, he sprinkled them with urine; for he resented, that meats of this kind should be offered in the journey, who was going to sumptuous dainties. But when he had found in the way a certain brook so increased with the showers, that he was not able to pass over it without danger of life, he resolved to return home: but returning fasting he was oppressed with such great hunger that unless he had eaten those pears, which he had sprinkled with urine, when he could not find any thing else, he would have died with hunger.

MOR.

Hæc fabula admonet, nihil esse contemnendum, cum nihil sit tam vile et

MOR.

This fable advises, that nothing is to be despised, seeing that nothing is so vile, and

abjectum, quod non possit abject, which may not
 aliquando esse usui. some time be of use.

FABLE CXX.

*De Porco & Equo.**Of a Hog and a Horse.*

Porcus conspiciens equum
 bellatoris, qui cata-
 phractus prodibat ad pug-
 nam, inquit, stulte, quod
 properas? etenim fortasse
 morieris in pugna.
 Cui equus respondit,
 cultellus adimet vitam tibi,
 impinguato inter lutum et
 sordes, cum gesseris
 nihil dignum laude; verò
 gloria comitabitur meam
 mortem.

A hog beholding the horse
 of a warrior, who arm-
 ed went to bat-
 tle, said, fool, whither
 dost thou hasten? for perhaps
 thou wilt die in the fight.
 To whom the horse answered,
 a knife will take life from thee,
 fattened amongst mud and
 filth, when thou shalt have done
 nothing worthy of praise; but
 glory shall accompany my
 death.

MOR.

Hæc fabula innuit, esse
 honestius occumbere, rebus
 gestis præclarè, quàm
 protrahere vitam actam
 turpiter.

MOR.

This fable hints, that it is
 more honourable to die, our affairs
 being managed respectably, than
 to protract a life spent
 basely.

FABLE CXXI.

De Coriario emente Pellem
Ursi nondum capti à
Venatore.

Of a Tanner buying the Skin
of a Bear not yet taken by
the Huntsman.

Coriarius accedens ad
 venatorem emit pellem
 ursi ab eo, et protulit
 pecuniam pro eâ. Ille dixit,

A tanner coming to
 a hunter bought the skin
 of a bear of him, and proffered
 money for it. He said,

sibi non esse pellem ursi in præsentia; cæterum postmodum profecturum venatum, et, urso interfecto, pollicetur, se daturum pellem illius ei. Coriarius profectus in sylvam, ascendit altissimam arborem, ut inde prospiceret certamen ursi et venatoris. Venator intrepidus profectus ad antrum, ubi ursus latebat, canibus immissis, compulit illum exire, qui ictu venatoris evitato, prostravit eum humi. Tunc venator sciens, hanc feram non sævire in cadavera, suo anhelitu retento, simulabat se mortuum. Ursus olfaciens, cum deprehenderet illum, nec spirantem naso, nec ore, abcessit. Coriarius, cum perspiceret feram abesse, ac adesse nihil amplius periculi, deducens se ex arbore, et accedens ad venatorem, qui audebat nondum surgere, monebat illum, ut surgeret: deinde interrogavit, quid ursus esset locutus ei ad aurem. Cui venator inquit, monuit me, ne vellem deinceps vendere pellem ursi, nisi prius ceperim eum.

that he had not the skin of a bear at present; but the day after he should go to hunt, and, the bear being killed, he promises, that he would give the skin of it to him. The tanner having gone into the wood, ascends a very high tree, that thence he might behold the engagement of the bear and the hunter. The hunter courageous having gone to the cave, where the bear lay hid, the dogs being sent in, forced him to go out, who, the blow of the hunter being avoided, beat him to the ground. Then the hunter knowing, that this beast did not rage on carcasses, his breath being held, feigned himself dead. The bear smelling, when he perceived him, neither breathing at the nose, nor mouth, went away. The tanner, when he perceived the beast to be gone, and that there was nothing more of danger, letting himself down out of the tree, and coming to the hunter, who dared not yet to arise, advised him, that he should arise: then he asked, what the bear had spoken to him in his ear. To whom the hunter said, he warned me, that I should not be willing hereafter to sell the skin of a bear, unless first I shall have taken him.

MOR.

Hæc fabula indicat, incerta non habenda pro certis.

MOR.

This fable shows, that uncertain things are not to be accounted for certain.

FABLE CXXII.

De Eremitâ & Milite.

Of a Hermit and a Soldier.

QUIDAM eremita, vir sanctissimæ vitæ, hortabatur militem, ut seculari militiâ relictâ, quam pauci exercent absque offensâ Dei, et discrimine vitæ, tandem traderet se quieti corporis, et consuleret salutem animæ. Cui miles inquit, pater, faciam quod mones; nam est verum, quod hoc tempore milites neque audent exigere stipendia, licet sint exigua, neque prædari.

A CERTAIN hermit, a man of a most holy life, advised a soldier, that secular warfare being left, which few exercise without offence of God, and hazard of life, at length, he would give himself to quiet of body, and would consult the safety of his soul. To whom the soldier said, father, I will do what you advise; for it is true, that at this time soldiers neither dare to ask pay, although it be small, nor to plunder.

MOR.

Hæc fabula indicat, multos renunciare vitiis, quia illi non possunt exercere illa amplius.

MOR.

This fable shows, that many renounce vices, because they are not able to exercise them longer.

FABLE CXXIII.

De Viro & Uxore bigamis.

Quidam vir, suâ uxore defunctâ, quam valde dilexerat, duxit alteram, et ipsam viduam; quæ assidue objiciebat ei virtutes et fortia facinora prioris mariti: cui, ut referret par, ipse quoque referebat probatissimos mores, et insignem pudicitiam defunctæ uxoris. Autem quodam die, irata suo viro, dedit partem caponis, quem coxerat in cœnam utriusq; pauperi petenti eleemosynam, dicens hoc tibi pro animâ mei prioris viri; quod maritus audiens, paupere accersito ab eo, dedit reliquum caponis ei, dicens, et ego quoque do hoc tibi pro animâ meæ defunctæ uxoris. Sic illi, dum alter cupit nocere alteri, tandem non habuerunt quod cœnarent.

MOR.

Hæc fabula monet, non esse pugnandum contra eos, qui possunt vindicare se optimè.

Of a Man and Wife twice married.

A certain man, his wife being dead, whom he had very much loved, married another, and her a widow; who daily objected to him the virtues and valiant deeds of her former husband: to whom, that he might return the like, he also related the most approved morals, and remarkable modesty of his deceased wife. But on a certain day, being angry with her husband, she gave part of a capon, which she had cooked for the supper of both to a poor man asking an alms, saying, I give this to thee for the soul of my former husband; which the husband hearing, the poor man being called by him, gave the rest of the capon to him, saying, and I also give this to thee for the soul of my departed wife. Thus they, while one desires to injure the other, at length had not what they might sup on.

MOR.

This fable advises, that we ought not to fight against those who are able to revenge themselves very well.

FABLE CXXIV.

De LEONE & MURE.

LEO, captus laqueo in
 sylvâ, cum videret
 se ita irretitum, ut
 non posset explicare
 se inde, rogavit murem,
 ut, laqueo abroso
 ab eo, liberaret eum,
 promittens, se non futurum
 immemorem tanti beneficii;
 quod cum mus fecisset
 promptè, rogavit leonem,
 ut traderet sibi filiam
 in uxorem: leo
 non abnuit ut faceret
 rem gratam suo benefactori.
 Autem nova nupta veniens
 ad virum, cum non
 videret eum, casu pressit
 illum suo pede, et contri-
 vit.

MOR.

Hæc fabula indicat, ma-
 trimonia et cætera consor-
 tia improbanda, quæ
 contrahuntur ab imparibus.

Of a LION and a MOUSE.

A LION, taken in a snare in
 a wood, when he saw
 himself so entangled, that
 he was not able to extricate
 himself thence, asked a mouse,
 that, the snare being gnawed
 by him, he would free him,
 promising, that he would not be
 unmindful of so great a benefit;
 which when the mouse had done
 readily, he asked the lion,
 that he would give him his daughter
 to wife: the lion
 refused not, that he might do
 a thing grateful to his benefactor.
 But the new married lady coming
 to the husband, when she did not
 see him, by chance pressed
 him with her foot, and trod
 him to pieces.

MOR.

This fable shows, that mar-
 riages and other connex-
 ions are to be condemned, which
 are contracted by unequals.

FABLE CXXV.

De ULMO & SILERE.

ULMUS nata in ripâ
 fluminis irridebat
 siler proximum sibi,
 ut debile, et infirmum,

Of an ELM and an OSIER.

AN elm, which grew on the bank
 of a river, laughed at
 an osier next to him,
 as weak and infirm,

*quòd flecteretur ad omnem
vel levissimum impetum
undarum; autem extolle-
bat suam firmitatem et
robur magnificis verbis;
quod inconcussa pertulerat
assiduos impetus amnis
multos annos. Autem
ulmus tandem perfracta
maximâ violentiâ unda-
rum trahebatur ab
aquis: cui siler
ridens, inquit, vicina, cur
deseris me? Ubi nunc
est tua fortitudo?*

*because it was bent at every
even the slightest force
of the waters; but she extol-
led her own steadiness and
strength with magnificent words;
because unshaken she had borne
the constant attacks of the river
many years. But
the elm at length being broken
by the very great violence of the
waters, was drawn along by
the waters: to which the osier
laughing, said, neighbour, why
dost thou forsake me? where now
is thy fortitude?*

MOR.

*Fabula indicat eos esse
sapientiores, qui cedunt
potentioribus, quàm qui
volentes resistere superan-
tur turpiter.*

MOR.

*The fable sheweth those to be
more wise, who yield
to the more powerful, than they who
willing to resist are over-
come shamefully.*

FABLE CXXVI.

*De Cerâ appetente
Duritiem.*

*Of the Wax desiring
Hardness.*

*Cera ingemiscebat, se esse
mollem, et procreatam
penetrabilem cuicunque le-
vissimo ictui. Autem videns
lateres factos ex luto,
molliores multò, se perve-
nisse in tantam duritiem
calore ignis, ut per-
durarent multa secula, jecit
se in ignem, ut conseque-
retur eandem duritiem, sed
statim liquefacta in igne
est consumpta.*

*The wax grieved, that it was
soft, and made
penetrable to every the light-
est blow. But seeing
the bricks made of clay,
softer by much, that they
came to such great hardness
by the heat of the fire, that they
lasted many ages, it cast
itself into the fire, that it might
obtain the same hardness; but
presently being melted in the fire
it was consumed.*

MOR.		MOR.
Hæc fabula admonet,	This	fable advises,
ne appetamus quod	that we	desire not what
est denegatum nobis à na-	is denied to us	by na-
turâ.	ture.	

FABLE CXXVI.

*De Agricola affectante
Militiam,
& Mercaturam.*

*Of an Husbandman affecting
Warfare
and Merchandise.*

Quidam agricola ferebat ægrè, se assidue, volvere terram, nec pervenire ad magnas divitias suis perpetuis laboribus; cum videret nonnullos milites, qui ita auxerant rem bello, ut incederent bene induti, et nutriti lautis epulis agerent beatam vitam. Igitur suis ovibus venditis cum capris ac bobus, emit equos et arma, et profectus est in militiam; ubi, cum esset pugnatum malè à suo imperatore, non solum perdidit quæ habebat, sed etiam recepit multa vulnera. Quare, militiâ damnatâ, statuit exercere mercaturam, ut in quâ existimabat esse majus lucrum et minorem laborem. Igitur prædiis venditis, cum implevisset navim mercibus, cœperat navigare; sed, cum esset

A certain husbandman bore it ill, that he daily stirred up the earth, nor arrived to great riches by his perpetual labours; when he saw some soldiers, who had so increased their estate in the war, that they went well clad, and fed with sumptuous dainties, led a happy life. Therefore his sheep being sold with his goats and oxen, he bought horses and arms, and went to the war; where, when it was fought unsuccessfully by his general, not only he lost what things he had, but also received many wounds. Wherefore, war being condemned, he resolved to follow merchandise, as in what he thought there was greater gain, and less labour. Therefore his farms being sold, when he had filled a ship with wares, he began to sail; but, when he was

in *alto* magnâ tempestate
coortâ, *navis* submersa est,
et ipse cum cæteris, qui
erant in eâ, omnes periêre
ad unum.

in the deep, a great tempest
having arisen, the ship was sunk,
and he with the rest, who
were in it, all perished
to one.

MOR.

Hæc fabula admonet,
quemlibet debere esse con-
tentum suâ sorte, cum
miseria sit parata ubique.

MOR.

This fable advises,
that every one ought to be con-
tent with his lot, seeing
misery is ready every where.

FABLE CXXVIII.

De ASINO & SCURRA.

Asinus ferens indignè,
quendam scurram
honorari et amiciri pulchris
vestibus, quia edebat magnos
sonos ventris, accessit ad
magistratus, petens ne vel-
lent honorare se minùs,
quam scurram; et cum
magistratus admirantes
interrogarent, cur duceret se
ita dignum honore, inquit,
quia emitto majores crepi-
tus ventris, quàm scurra, et
eos absque fæto.

Of an Ass and a JESTER.

An ass bearing it unkindly,
that a certain jester
was honoured and clothed in fair
garments, because he made great
sounds in his belly, went to
the magistrates, desiring that they
would not honour him less,
than the jester; and when
the magistrates admiring
asked, why he thought himself
so worthy of honour, he said,
because I send out greater noi-
ses with my belly, than the jester, and
those without stench.

MOR.

Hæc fabula arguit eos,
qui profundunt suas pecu-
nias in levissimis rebus.

MOR.

This fable reproves those,
who expend their mo-
nies on the lightest things.

FABLE CXXIX.

*De Amne lacescente suum
Fontem Conviciis.*

Quidam amnis laces-
sebat suum fontem
conviciis, ut inertem, quòd
staret immobilis, nec haberet
ullos pisces, autem com-
mendabat se plurimùm,
quòd crearet optimos pisces,
et serperet per valles
blando murmure.
Fons indignatus in amnem,
velut ingratum, repressit
undas. Tunc amnis, pri-
vatus et piscibus et
dulci sono, evanuit.

MOR.

Hæc fabula notat eos,
qui arrogant bona,
quæ agunt, sibi,
et non attribuunt Deo,
à quo, ceu à largo
fonte, nostra bona pro-
cedunt.

*Of a River provoking his
Spring with Reproaches.*

A certain river pro-
voked his spring
with reproaches, as sluggish, because
he stood immoveable, nor had
any fish, but com-
mended himself very much,
because he bred the best fishes,
and crept through the vallies
with a pleasant murmur.
The spring angry at the river,
as ungrateful, kept back
the waters. Then the river, de-
prived both of the fishes and
the sweet sound, vanished away.

MOR.

This fable marketh those,
who arrogate the good things,
which they do, to themselves,
and do not attribute them to God,
from whom, as from a large
fountain, our good things pro-
ceed.

FABLE CXXX.

*De maligno Viro &
Dæmone.*

Quidam malignus vir,
cùm perpetravisset
plurima scelera, et sæpius
captus, et conclusus carcere,
teneretur arctissimè

*Of a wicked Man and
the Devil.*

A certain wicked man,
when he had committed
many wickednesses, and often
being caught, and shut in prison,
was detained very closely

pervigili custodiâ, implorabat auxilium dæmonis, qui sæpenumero affuit illi, et liberavit eum è multis periculis. Tandem dæmon apparuit ei iterum deprehenso, et imploranti solitum auxilium, habens magnam fascem calceorum pertusorum super humeros, dicens, amice, non possum esse auxilio tibi ampliùs; etenim peragravi tot loca pro liberando te, ut contriverim omnes hos calceos, et etiam nulla pecunia superest mihi, quâ valeam comparare alios; quare peribis.

MOR.

Hæc fabula admonet, ne existimemus nostra peccata fore semper impunita.

with a watchful guard, implored the help of the devil, who oftentimes was with him, and freed him out of many dangers. At length the devil appeared to him again taken, and imploring the usual help, having a great bundle of shoes worn out upon his shoulders, saying, friend, I am not able to be a help to thee longer; for I have travelled thro' so many places for freeing thee, that I have worn out all these shoes, and moreover no money remains to me, with which I may be able to get others; wherefore thou sha't perish.

MOR.

This fable advises, that we should not think our sins will be always unpunished.

FABLE CXXXI.

De Avibus volentibus eligere plures Reges.

AVES consultabant de eligendis pluribus regibus, cùm aquila sola non posset regere tantos greges volucrum, et fecissent satis voto, nisi destitissent à consilio monitu cornicis, quæ, cùm causa interrogabatur,

Of the Birds being willing to choose more Kings.

THE birds consulted about choosing more kings, seeing that the eagle alone was not able to rule so great flocks of birds, and they would have done enough to their wish, unless they had desisted from the counsel by the advice of the crow, who, when the cause was asked,

cur non duceret plures
reges eligendos, inquit,
quia multi sacci implentur
difficilius, quàm unus.

why she did not think more
kings were to be chosen, said,
because many bags are filled
more difficultly, than one.

MOR.

Hæc fabula docet esse
longè meliùs gubernari ab
uno, quàm à multis prin-
cipibus.

MOR.

This fable teaches it to be
by far better to be governed by
one, than by many prin-
ces.

FABLE CXXXII.

De Muliere, quæ dicebat,
se velle mori pro
suo Viro.

Of a Woman, who said,
that she was willing to die for
her Husband.

Quædam matrona, ad-
modum pudica et
amantissima viri, ferebat
ægrè, maritum detine-
ri adversâ valetudine: la-
mentabatur, ingemiscebat,
et, ut testaretur suum
amorem in virum, rogabat
mortem, ut, si esset erep-
tura maritum sibi,
potiùs vellet occidere se,
quàm illum. Inter hæc
verba, cernit mortem veni-
entem horribili aspectu,
timore cujus perter-
rita, et jam poenitens sui
voti, inquit, ego non sum,
quem petis; jacet in
lecto, quem venisti
occisura.

A certain matron ve-
ry chaste and
most loving of her husband, bore it
ill, that her husband was kept
down by bad health: she la-
mented, she grieved
and, that she might testify her
love to her husband, she asked
death, that, if he was about to
snatch her husband from her,
he rather would kill her,
than him. Amidst these
words, she beholds death com-
ing with a horrible aspect,
with the fear of whom being af-
frighted, and now repenting of her
vow, she said, I am not he,
whom thou seekest; he lies in
the bed, whom thou comest
about to kill.

MOR.

Hæc fabula indicat, neminem esse adeo amantem amici, qui non malit esse bene sibi, quam alteri.

MOR.

This fable shows, that no one is so loving of a friend, who had not rather it was well to himself, than another.

FABLE CXXXIII.

De Adolescente canente in Funere Matris.

Quidam vir prosequabatur defunctam uxorem, quæ efferebatur ad sepulchrum lachrymis et fletibus; verò ejus filius canebat, qui, eum increparetur à patre, ut amens, qui cantaret in funere matris, cum deberet esse mæstus, et flere unà secum, inquit, mi pater, si conduxisti sacerdotes, ut canerent, cur irasceris mihi concinenti gratis? Cui pater inquit, tuum officium, et sacerdotum non est idem.

MOR.

Hæc fabula indicat, omnia non esse decora omnibus.

Of a young Man singing at the Funeral of his Mother.

A certain man followed his dead wife, who was bore to the grave with tears and weepings; but his son sung, who, when he was blamed, by the father, as mad, who could sing at the burial of a mother, when he ought to be sad, and to weep together with him, said, my father, if you have hired priests, that they might sing, why are you angry with me singing gratis? To whom the father said, thy office, and that of the priests is not the same.

MOR.

This fable shows, that all things are not decent for all men.

FABLE CXXXIV.

De zelotypo Viro, qui dederat Uxorem custodiendam.

Zelotypus vir dederat uxorem, quam compererat vivere parum pudicè, cuidam amico, cui fideret plurimum, custodiendam, pollicitus ingentem pecuniam, si observaret eam ita diligenter, ut nullo modo violaret conjugalem copulam. At ille, ubi expertus esset hanc custodiam nimis difficilem aliquot dies, et comperisset suum ingenium vinci versutiâ mulieris, accedens ad maritum, dixit, se nolle gerere hanc tam duram provinciam amplius; quandoquidem ne Argus quidem, qui fuit totus oculatus, posset custodire impudicam mulierem: addidit præterea, si sit necesse, se malle deferre saccum plenum pulicibus in pratum quotidie integro anno, et, sacco soluto, pascere eos inter herbas, et vespere reducere omnes domum, quam servare impudicam mulierem uno die.

Of a jealous Man, who had given his Wife to be guarded.

A jealous man had given his wife, whom he had found to live but little chastely, to a certain friend, to whom he could trust very much, to be guarded, having promised much money if he would observe her so diligently, that by no method she might violate the conjugal tie. But he, when he had experienced this charge too difficult some days, and had found his wit to be overcome by the cunning of the woman, going to the husband, said, that he was unwilling to bear this so hard a task any longer; seeing that not Argus indeed, who was all eyed could be able to keep an unchaste woman: he added moreover, if it was necessary, that he had rather carry down a sack full of fleas into a meadow daily for a whole year, and, the sack being loosed, to feed them among the grass, and in the evening to bring them back all home, than to keep an unchaste woman one day.

MOR.

Hæc fabula indicat, nullos custodes esse ita diligentes,

9*

MOR.

This fable shows, that no guards are so diligent

qui valeant custodire who can be able to guard
impudicas mulieres. unchaste women.

FABLE CXXXV.

De Viro recusantē Cly-
steres.

Quidam vir, Germanus
natione, admodum dives,
ægrotabat; ad curandum
quem plures medici
accesserunt, (etenim muscæ
convolant catervatim ad
mel) unus quorum dicebat
inter cætera esse
opus clysteribus, si vel-
let convalescere; quod
cùm vir audiret, insuetus
medicinæ hujusmodi, per-
citus furore, jubet
medicos ejici
domo, dicens, eos
esse insanos, qui, cùm
caput doleret, vellent
mederi podicem.

MOR.

Hæc fabula indicat,
omnia, quamvis salutaria,
videri et aspersa et obfu-
tura insuetis et inexper-
tis.

Of a Man refusing Cly-
sters.

A certain man, a German
by nation, very rich,
was sick; to cure
whom many physicians
came, (for the flies
fly in heaps to
the honey) one of whom said,
among other things, that there was
need of clysters, if he was
willing to grow well; which
when the man heard, unused
to a medicine of this kind, mo-
ved with anger, he commands
the physicians to be cast out
of the house, saying, that they
were mad, who when
the head grieved, were willing
to cure the breech.

MOR.

This fable shows,
that all things, although healthful,
seem both rough and hurt-
ful to the unaccustomed and inex-
perienced.

FABLE CXXXVI.

*De Asino ægrotante, &
Lupis visitantibus eum.*

*Of an Ass being sick, and
Wolves visiting him.*

ASINUS ægrotabat, et fama exiverat, eum moriturum citò; igitur, cùm lupi venissent ad visendum eum, et peterent à filio, quomodo ejus pater valeret, ille respondit per rimulam ostii, meliùs, quàm velletis.

AN ASS was sick, and report had gone out, that he would die quickly; therefore, when the wolves had come to see him, and asked of the son, how his father did, he answered through the chink of the door, better, than ye would have him.

MOR.

Hæc fabula indicat, quòd multi fingunt ferre mortem aliorum cum molestiâ, quos tamen cupiunt interire celeriter.

MOR.

This fable shows, that many feign to bear the death of others with trouble, whom yet they desire to perish quickly.

FABLE CXXXVII.

*De Nuce, Asino, &
Muliere.*

*Of a Nut-tree, an Ass, and
a Woman.*

Quædam mulier interrogabat nucem, nascentem secus viam, quæ impetebatur saxis à populo prætereunte, quare esset ita amens, ut quò cæderetur pluribus et majoribus verberibus, eò procrearet plures et præstantiores fructus? Cui inquit, esne immemor proverbii

A certain woman asked a nut-tree, growing by the way-side, which was beaten with stones by the people passing, by, why it was so mad, that by how much it was beaten with more and greater stripes, by so much it yielded more and better fruits? To whom it said, art thou unmindful of the proverb

dicentis ita, nux, asinus, et mulier, sunt ligati simili lege. Hæc tria faciunt nil rectè, si verbera cessant. *saying thus, a nut-tree, an ass, and a woman, are bound by a like law. These three do nothing rightly, if blows cease.*

MOR.
Hæc fabula indicat,
homines sæpe solere con-
fodere se propriis
jaculis.

MOR.
This fable shows,
that men often are wont to
wound themselves with their own
darts.

FABLE CXXXVIII.

*De Asino, non inveni-
ente Finem Laborum.*

*Of an Ass, not finding
an End of his Labours.*

Asinus angebatur pluri-
mum hyberno tempore,
quod afficeretur nimio
frigore, et haberet durum
victum pælearum; quare
optabat vernam temperiem,
et teneras herbas. Sed
cum ver advenisset, et
cogèretur a domino,
qui erat figulus, deferre
argillam in aream, et
lignum ad fornacem, et
inde lateres et tegulas ad
diversa loca; pertæsus
veris, in quo tolerabat
tot labores, sperabat
æstatem, ut dominus
impeditus messe
pateretur eum quiescere; sed
tunc quoque, cum compell-
leretur ferre messes in
aream, et inde triticum
domum, nec esset locus

AN ass was grieved very
much in winter time,
that he was affected with too much
cold, and had hard
meat of chaff; wherefore
he desired the spring season,
and the tender grass. But
when spring came, and
he was compelled by the master,
who was a potter, to carry
clay into the yard, and
wood to the furnace, and
thence bricks and tiles to
divers places: tired
of the spring, in which he bore
so many labours, he hoped for
summer, that the master
being hindered by the harvest
would suffer him to rest; but
then also, when he was com-
pelled to bear the corn into
the barn, and thence the wheat
home, nor was there space

quieti sibi ; saltem sperabat
autumnum fore finem
laborum : sed, cum ne
tunc quoque cerneret finem
malorum, cum quotidie
vinum, poma, et lignum
essent portanda, rursus
efflagitabat nivem et
glaciem hyemis, ut tunc
saltem aliqua requies con-
cederetur sibi à tantis
laboribus.

for rest for him ; at least he hoped
that autumn would be the end
of his labours : but, when not
then also he perceived an end
of evils, seeing that daily
wine, apples, and wood
were to be carried, again
he desired the snow and
ice of winter, that then
at least some rest might be
granted to him from such great
labours.

MOR.

Hæc fabula indieat,
esse nulla tempora præsen-
tis vitæ, quæ non sunt sub-
jecta perpetuis laboribus.

MOR.

This fable shows,
that there are no times of the pre-
sent life, which are not sub-
ject to perpetual labours.

FABLE CXXXIX.

De Mure, qui volebat
contrahere Amicitiam cum
Fele.

Of a Mouse, who was willing
to contract Friendship with
a Cat.

Complures mures, com-
morantes in cavo
parietis, contemplabantur
felem, quæ incumbebat in
tabulato, capite
demisso, et tristi vultu.
Tunc unus ex iis inquit, hoc
animal videtur admodum
benignum, et mite ;
etenim præfert quandam
sanctimoniam ipso vultu ;
volo alloqui ipsam,
et nectere indissolubilem
amicitiam cum eâ ; quæ
cum dixisset, et accessis-

MANY mice dwell-
ing in the hollow
of a wall, espied
a cat, who lay on
the boarded floor, with her head
hung down, and a sad countenance.
Then one of them said, this
animal seems very
kind and mild ;
for she shows a certain
sanctity in her very countenance ;
I am willing to speak to her,
and to knit an indissoluble
friendship with her ; which things
when he had said, and had ap-

set propiùs, erat captus,
et dilaceratus à fele.
Tunc cæteri, videntes hoc,
aiebant secum, profectò
non est credendum temerè
vultui.

proached nearer, he was taken,
and torn to pieces by the cat.
Then the rest, seeing this,
said wish themselves, truly
we must not trust rashly
to the countenance.

MOR.

Hæc fabula innuit,
homines non esse judicandos
è vultu, sed ex operibus;
cùm atroces, lupi sæpe
delitescant sub ovina pelle.

MOR.

This fable hints,
that men are not to be judged
by the countenance, but by actions;
seeing that fierce wolves often
lie hid under a sheep's skin.

FABLE CXL.

*De Asino, qui serviebat
ingrato Hero.*

*Of an Ass, who served
an ungrateful Master.*

Asinus, qui serviverat
ingrato hero multos
annos inoffenso pede,
semel, ut fit, dum esset
pressus gravi sarcinâ, et
incederet salebrosâ viâ,
recidebat sub onore. Tum
implacabilis dominus com-
pellebat eum surgere multis
verberibus, nuncupans
ignavum et pigrum animal.
At miser asinus dicebat
secum, inter hæc verbera,
infelix ego, qui sortitus sum
tam ingratum herum! Nam
quamvis serviverim ei multo
tempore sine offensâ, tamen
non compensat hoc unum
delictum meis tot pristinis
beneficiis.

AN ass, who had served
an ungrateful master many
years with an inoffensive foot,
once, as it happens, while he was
pressed with a heavy load, and
went in an uneven way,
fell under the burden. Then
the implacable master com-
pelled him to rise with many
blows, calling him
an idle and dull animal.
But the miserable ass said
with himself, among these stripes,
unhappy I, who have got
so ungrateful a master! For
although I have served him a long
time without offence, yet
he does not weigh this one
fault with my so many former
benefits.

MOR.

Hæc fabula conficta est in eos, qui immemores beneficiorum collatorum sibi, prosequuntur etiam minimam offensam sui benefactoris atroci pœnâ.

MOR.

This fable was feigned against those, who unmindful of benefits conferred on them, prosecute even the least offence of their benefactor with cruel punishment.

FABLE CXLI.

De Lupo, suadente Histrici, ut deponeret sua Tela.

Of a Wolf, persuading a Porcupine, that she would lay down her Darts.

LUPUS esuriens intenderat animum in histricem, quam tamen non audebat invadere, quia erat munita undique sagittis. Autem astutiâ, excogitatâ perdendi eam, cœpit suadere illi, ne portaret tantum onus telorum tergo tempore pacis, quandoquidem sagittarii non portarent aliquid, nisi cùm tempus prœlii instaret: cui histrix inquit, est credendum semper esse tempus prœliandi adversus lupum.

A WOLF hungering had bent his mind upon a porcupine, which nevertheless he dared not to attack, because she was fortified every where with darts. But a cunning being thought on of destroying her, he began to persuade her, not to carry so great a burden of darts on her back in a time of peace, seeing that the archers did not carry any thing, unless when the time of battle approached: to whom the porcupine said, it is to be believed always to be a time of fighting against a wolf.

MOR.

Hæc fabula innuit, sapientem virum oportere semper esse munitum ruversus fraudes inimicorum, et hostium.

MOR.

This fable hints, that a wise man ought always to be fortified against deceits of enemies and foes.

FABLE CXLII.

*De MURE liberante
MILVUM.*

MUS, *conspicatus*
milvum *implicitum*
laqueo *aucupis*, misertus est
avis, quam vis *inimicæ* sibi;
vinculisque abrosis
dentibus, fecit *viam*
sibi *evolandi*. Milvus,
immemor tanti *beneficii*,
ubi vidit se *solutum*,
corripiens *murem* suspican-
tem *nil* tale, *laceravit*
unguibus, *et* rostro.

MOR.

Hæc *fabula* indicat,
malignos viros solere repen-
dere *gratias* hujus *modi*
suis *benefactoribus*.

*Of a MOUSE freeing
a KITE.*

A MOUSE, *having espied*
a kite *entangled*
in the snare of the fowler, pitied
the bird, altho' an enemy to him;
and the bands being gnawed
with his teeth, he made a way
for him of flying out. The kite,
unmindful of so great benefit,
when he saw himself loosed,
seizing the mouse suspect-
ing no such thing, tore him
with his claws, and bill.

MOR.

This *fable* shows,
that wicked men are wont to re-
pay thanks of this kind
to their benefactors.

FABLE CXLIII.

De Cochleâ petente à Jove,
ut *posset* *ferre*
suam domum secum.

CUM Jupiter, ab *ex-*
ordio mundi,
elargiretur singulis *anima-*
libus munera, quæ *peti-*
issent, *cochlea* *petiit*
ab eo, ut *posset*
circumferre suam domum.
Interrogata à Jove, *quare*
exposceret tale munus ab

Of a Snail desiring of Jupiter,
that she might be able to bear
her house with her.

WHEN Jupiter, from the be-
ginning of the world,
bestowed on all ani-
mals the gifts, which they
had desired, the snail desired
of him that she might be able
to bear about her house.
Being asked by Jupiter, why
she demanded such a gift from

eo, quod futurum erat grave, et molestum illi, inquit, malo ferre tam grave onus perpetuò, quàm non posse vitare malum vicinum, cùm mihi libuerit.

him, which would be heavy, and troublesome to her, she said, I had rather bear so heavy a burden perpetually, than not to be able to avoid a bad neighbour, when I choose.

MOR.

Hæc fabula indicat, vicinitatem malorum fugiendam omni incommodo.

MOR.

This fable shows, that the neighbourhood of bad men is to be avoided with every disadvantage.

FABLE CXLIV.

*De Herinaceo ejiciente
Viperam hospitem.*

*Of a Hedge-Hog, casting out
a Viper her host.*

Herinaceus, præsentiens hyemem adventare, rogavit viperam, ut concederet locum sibi in sua cavernâ adversus vim frigoris; quod cùm illa fecisset, herinaceus, pervolvens se huc atque illuc, pungebat viperam acumine spinarum, et torquebat vehementer. Illa videns se malè tractatam quando suscepit herinaceum hospitio, orabat eum blandis verbis, ut exiret, cùm locus esset nimis angustus duobus. Cui herinaceus inquit, exeat, qui nequit manere hîc; quare vipera sentiens, non esse locum

A hedge-hog, perceiving the winter to approach, asked the viper, that she would grant a place to him in her cavern against the extremity of the cold; which when she had done, the hedge-hog, rolling himself hither and thither, pricked the viper with the sharpness of his darts, and tormented her vehemently. She seeing herself ill treated, when she took the hedge-hog guest-wise, entreated him with fair words, that he would go out, seeing that the place was too narrow for both. To whom the hedge-hog said, let him go out, who cannot abide here; wherefore the viper perceiving, there was not place

sibi *ibi*, cessit *illinc* for her *there*, departed *thence*
ex *hospitio*. out of her *lodging*.

MOR.

Hæc *fabula* indicat, eos
non esse admittendos in con-
sortium, qui possunt ejicere
nos.

MOR.

This *fable* shows, that those
are not to be admitted into fel-
lowship, who are able to cast us
out.

FABLE CXLV.

*De quodam Agricolâ &
Poëtâ.*

*Of a certain Husbandman and
a Poet.*

Quidam agricola acce-
dens ad poëtam, cujus
agros colebat, cum offen-
disset eum solum inter libros,
interrogabat eum, quo
pacto posset vivere ita solus?
Cui ille inquit, cæpi
tantum esse solus, postquam
advenisti huc.

A certain husbandman com-
ing to a poet, whose
fields he ploughed, when he had
found him alone among his books,
asked him, by what
means he was able to live so alone?
To whom he said, I began
only to be alone, since
you came hither.

MOR.

Hæc *fabula* indicat,
eruditos viros, qui conti-
nuò stipantur turbâ
doctissimorum virorum,
tunc esse solos, cum fuerint
inter illiteratos homines.

MOR.

This *fable* shows,
that learned men, who conti-
nually are thronged with a crowd
of the most learned men,
then are alone, when they are
among illiterate fellows.

FABLE CXLVI.

*De Lupo, induto pelle
Ovis, qui devorabat
Gregem.*

*Of a Wolf, clothed with the Skin,
of a Sheep, who devoured
the Flock.*

LUPUS, indutus pelle
ovis, immiscuit se
gregi ovium, et
quotidie occidebat aliquam
ex eis: quod cum pa-
stor animadvertisset, sus-
pendit illum in altissimâ
arbore. Autem cæteris
pastoribus interrogantibus,
cur suspendisset ovem,
aiebat, quidem pellis est
ovis, ut videtis; autem
opera erant lupi.

A WOLF, clothed with the skin
of a sheep, mixed himself
with a flock of sheep, and
daily slew some one
of them: which when the shep-
herd had observed, he hang-
ed him on a very high
tree. But the other
shepherds asking,
why he had hung a sheep,
he said, indeed the skin is
a sheep's, as you see; but
the works were a wolf's.

MOR.

Hæc fabula indicat,
homines non esse judican-
dos ex habitu, sed ex
operibus; quoniam multi
faciunt lupina opera sub
vestimentis ovium.

MOR.

This fable shows,
that men are not to be judg-
ed by their habit, but by
works; because many
do wolves' works
under the garments of sheep.

FABLE CXLVII.

*De CANE occidente Oves
sui Domini.*

*Of a DOG killing the SHEEP
of his Master.*

Quidam pastor dederat
suas oves cani custo-
diendas, pascens illum
optimis cibis. At ille sæpe
occidebat aliquam ovem;
quod cum pastor animad-

A certain shepherd had given
his sheep to his dog to be
kept, feeding him
with the best meats. But he often
killed some sheep;
which when the shepherd had ob-

vertisset, *capiens canem, volebat occidere eum. Cui canis inquit, quare cupis perdere me? Sum unus ex tuis domesticis; potius interfice lupum, qui continuò insidiatur tuo ovili. Imò, inquit pastor, puto te magis dignum morte, quàm lupum: etenim ille profitetur se meum hostem palam; verò tu, sub specie amicitiae, quotidie imminuis meum gregem.*

MOR.

Hæc fabula indicat, eos esse puniendos longè magis qui lædunt nos sub specie amicitiae, quàm qui profitentur se nostros inimicos palam.

served, *taking the dog, he was willing to kill him. To whom the dog said, wherefore dost thou desire to destroy me? I am one of thy domestics; rather slay the wolf, who continually lies in wait for your sheepfold. Nay, says the shepherd, I think thee more worthy of death, than the wolf: for he professes himself my enemy openly; but thou, under the show of friendship, daily diminishest my flock.*

MOR.

This fable shows, that they are to be punished by far more, who hurt us under a pretence of friendship, than they who profess themselves our enemies openly.

FABLE CXLVIII.

De ARIETE pugnante cum TAURO.

ERAT *quidam aries inter oves, qui habebat tam firmum caput et cornua, ut statim et faciliè superaret cæteros arietes; quare cùm inveniret nullum arietem ampliùs, qui auderet obsistere sibi occurrenti, elatus crebris victoriis, ausus est provocare taurum ad pugnam; sed primo congressu,*

Of a RAM fighting with a BULL.

THERE *was a certain ram among the sheep, who had so firm a head and horns, that presently and easily he overcame the other rams; wherefore when he found no ram more, who dared to withstand him running against him, puffed up with frequent victories, he dared to provoke a bull to battle; but at the first onset*

cum arietavisset in
frontem tauri, est reper-
cussus tam atroci ietu,
ut ferè moriens, diceret
hæc, stultus ego!
quid egi? Cur ausus sum
lacersse tam potentem ad-
versarium, cui natura
creavit me imparem?

when he had butted against
the forehead of the bull, he was
struck back with so cruel a blow,
that almost dying, he said
these words, fool that I am!
what have I done? Why dared I
to provoke so powerful an ad-
versary, to whom nature
hath created me unequal?

MOR.

Hæc fabula indicat, non
esse certandum cum poten-
tioribus.

MOR.

This fable shows, that we ought
not to strive with the more
powerful.

FABLE CXLIX.

De Aquilâ rapiente Filios
Cuniculi.

Of an Eagle snatching the Young
of a Coney.

AQUILA, nidulata in
altissimâ arbore, ra-
puerat filios cuniculi,
qui pascebatur non longè
illinc, prædam suorum
pullorum: quam cuni-
cula orabat blandis verbis,
ut dignaretur restituere
suos filios sibi; at illa,
arbitrans eum esse pusillum
et terrestre animal,
dilacerabat eos unguibus,
quos apponebat suis pullis
epulandos in conspectu-
matris: Tunc cuniculus,
commotus morte suorum
filiorum, haud permisit
hanc injuriam abire impu-
nè; etenim effodit
arborem, radicitus, quæ

AN eagle, having built a nest in
a very high tree, had snatch-
ed away the young of a coney,
who was fed not far
from thence, for the prey of her
young; whom the co-
ney prayed with fair words,
that she would vouchsafe to restore
her young to her; but she
supposing him to be a little
and earthly animal,
tore them with her talons,
which she placed for her young
to eat in the sight
of the dam: then the coney,
moved at the death of her
young, permitted not
this injury to go unpunish-
ed; for she dug up
the tree by the roots, which

sustinebat nidum, quæ sustained the nest, which
 procidens levi impulsu falling with a light blast
 ventorum, dejecit of the winds, threw down
 pullos aquilæ adhuc implu- the young of the eagle, as yet un-
 mes in humum, qui fledged upon the ground, who
 depasti à feris præ- being eaten up by the wild beasts af-
 buerunt solatium doloris forced comfort of grief
 cuniculo. to the coney.

MOR.

Hæc fabula indicat, ne-
 minem fretum suâ potentiâ
 deberedespiciere imbecilliores
 cùm aliquando infirmiores
 ulciscantur injurias poten-
 tiorum.

MOR.

This fable shows, that no
 man relying on his power
 ought to despise the weaker,
 seeing that sometimes the weaker
 revenge the injuries of the more
 powerful.

FABLE CL.

De Lupo, Pisce Fluvii,
 affectante Regnum
 Maris.

Of a Pike, a Fish of the River,
 affecting the Dominion
 of the Sea.

ERAT lupo, in quo-
 dam amen, qui ex-
 cedeat cæteros pisces
 ejusdem fluminis in pul-
 chritudine, magnitudine, ac
 robore; unde omnes admi-
 rabantur, et afficiebant
 eum maximo honore;
 quare elatus superbiâ
 cæpit appetere majorem
 principatum. Igitur ame-
 ne relicto, in quo regna-
 verat multos annos, ingres-
 sus est mare, ut vendi-
 caret regnum ejus si-
 bi; sed offendens delphi-
 num miræ magnitudinis,

THERE was a pike, in a cer-
 tain river, who ex-
 ceeded the other fishes
 of the same river in fair-
 ness, greatness, and
 strength; whence all admir-
 ed, and treated
 him with the greatest honour;
 wherefore puffed up with pride
 he began to desire greater
 command. Therefore the ri-
 ver being left, in which he had
 reigned many years, he entered
 into the sea, that he might claim
 the dominion of it to him-
 self; but finding a dol-
 phin of a wonderful greatness,

qui regnabat in illo, est ita insectatus ab illo, ut au- fugiens vix ingrederetur ostium amnis, unde ausus est exire non ampliùs.

who reigned in it, he was so pursued by him, that flying away scarcely could he enter into the mouth of the river, whence he dared to go out no more.

MOR.

Hæc fabula admonet nos, ut contenti nostris rebus, ne appetamus, quæ sunt longè majora nostris viribus.

MOR.

This fable admonishes us, that content with our own things, we do not desire, what are by far greater than our strength.

FABLE CLI.

De OVE convitiante Pastori.

Of a SHEEP railing against a Shepherd.

OVIS convitiabatur pastori, quòd non contentus lacte, quòd mulgebat ab eâ in suum usum, et usum filiorum, insuper denudaret illam vellere. Tunc pastor iratus trahebat ejus filium ad mortem. Ovis inquit, quid pejus potes facere mihi? Pastor inquit, occidam te, et projiciam devorandam lupis et canibus. Ovis siluit, formidans adhuc majora mala.

A SHEEP railed against a shepherd, that not content with the milk, which he milked from her for his own use, and the use of his children, moreover he stripped her of the fleece. Then the shepherd angry dragged her young one to death. The sheep says, what worse are you able to do to me? The shepherd says, I may kill thee, and throw thee out to be devoured by the wolves and dogs. The sheep held her peace, fearing still greater evils.

MOR.

Hæc fabula indicat, homines non debere excandescere in Deum, si permittat divitias et filios auferri ipsis; cum possit inferre etiam majora sup-

MOR.

This fable shows, that men ought not to grow warm against God, if he permitteth riches and children to be taken from them; when he is able to bring even greater punish-

plicia ipsis et viventibus ments upon them both living
et mortuis. and dead.

FABLE CLII.

*De Aurigâ & Rotâ
Currûs stridente.*

*Of a Wagoner and a Wheel
of the Wagon creaking.*

AURIGA interrogabat
currum, quare
rota, quæ erat deterior,
strideret, cum cæteri non
facerent idem? Cui
currus inquit, ægroti
semper consueverunt esse
morosi et queruli.

A WAGONER asked
the wagon, wherefore
the wheel, which was worse,
creaked, when the rest did
not do the same? To whom
the wagon said, the sick
always have used to be
morose and complaining.

MOR.

*Hæc fabula indicat, mala
semper solere impellere
homines ad querimoniam.*

MOR.

*This fable shows, that evils
always are wont to drive
men to complaint.*

FABLE CLIII.

*De Viro volente experiri
Amicos.*

*Of a Man willing to try
his Friends.*

QUIDAM vir admodum
dives et liberalis,
habebat magnam copiam
amicorum, quos sæpe invi-
tabat ad cœnam; ad quem
accedebant libentissimè.
Autem volens experiri, an
essent fideles sibi
in laboribus et periculis,
convocavit eos omnes, di-
cens, inimicos esse obortos

A CERTAIN man very
rich and liberal,
had a great abundance
of friends, whom often he in-
vited to supper; to whom
they went most willingly.
But willing to try, whether
they would be faithful to him
in labours and dangers,
he called together them all, say-
ing, that enemies were risen up

sibi, quos statuit
occidere; quare, armis cor-
reptis, irent secum,
ut ulciscerentur injurias
illatas sibi. Tum omnes
cæperunt excusare se,
præter duos. Igitur, cæteris
repudiatis, habuit tantum
illos duos in numero
amicorum.

against him, whom he resolved
to kill; wherefore, arms being
taken up, they should go with him,
that they might revenge the injuries
offered to him. Then all
began to excuse themselves
except two. Therefore, the rest
being rejected, he held only
those two in the number
of friends.

MOR.

Hæc fabula indicat ad-
versam fortunam esse
optimum experimentum
amicitiæ.

MOR.

This fable shows ad-
verse fortune to be
the best experiment
of friendship.

FABLE CLIV.

*De Vulpe laudante Carnem
Leporis Cani.*

CUM vulpes fugere-
tur à cane, et jam-
jam esset capienda, nec
cognoscerat ullam aliam
viam evadendi, inquit, O
canis, quid cupis perde-
re me, cujus caro non po-
test esse ulli usui tibi?
cape potiùs illum leporem;
(etenim lepus aderat propè)
cujus carnem mortales dicunt
esse suavissimam. Igitur
canis, motus consilio
vulpis, vulpe omissa,
insecutus est leporem; quem
tamen non potuit capere ob
ejus incredibilem veloci-
tatem. Post paucos dies

*Of a Fox praising the Flesh
of a Hare to a Dog.*

WHEN the fox was put to
flight by the dog, and just
now was about to be caught, nor
knew any other
way of escaping, he said, O
dog, why dost thou desire to de-
stroy me, whose flesh can-
not be of any use to thee?
take rather that hare;
(for the hare was near)
whose flesh men say
is most sweet. Therefore
the dog, moved by the counsel
of the fox, the fox being let alone,
pursued the hare; which
yet he could not take for
his incredible swift-
ness. After a few days

*lepus conveniens vulpem the hare meeting the fox
accusabat eam vehement- accused her vehement-
ter, (etenim audierat ejus ly, (for he had heard her
verba) quod demonstrâsset words) because she had shown
se cani. Cui him to the dog. To whom
vulpes inquit, lepus, quid the fox said, O hare, why
accusas me, cum laudavi do you accuse me, when I have
te tantopere? Quid praised thee so greatly? What
diceres, si vituperâssem would you say, if I had disgraced
te? you?*

MOR.

*Hæc fabula indicat,
homines machinari perni-
ciem aliis sub specie
laudationis.*

MOR.

*This fable shows,
that men contrive destruc-
tion for others under the pretence
of commendation.*

FABLE CLV.

*De Lepore petente Callidi-
tatem, & Vulpe Celeri-
tatem à Jove.*

*LEPUS et vulpes pete-
bant à Jove; hæc,
ut adjungeret celeritatem
suæ calliditati; ille, ut
adjungeret calliditatem suæ
celeritati: quibus Jupiter
ita; respondit elargiti sumus
munera singulis animanti-
bus, ab origine
mundi, è nostro liberalissi-
mo sinu; sed dedisse
omnia uni fuisset in-
juria aliorum.*

*Of the Hare asking Crafti-
ness, and the Fox Swift-
ness from Jupiter.*

*THE hare and the fox beg-
ged of Jupiter; this,
that he would join swiftness
to her craftiness; that, that
he would join craftiness to his
swiftness: to whom Jupiter
thus answered; we have bestowed
gifts to all living crea-
tures, from the beginning
of the world, out of our most li-
beral bosom; but to have given
all to one would have been the in-
jury of others.*

MOR.

*Hæc fabula indicat,
Deum esse largitum sua*

MOR.

*This fable shows,
that God has given his*

munera ita æquali lance, gifts with so equal a balance,
 ut quisque debeat esse con- that every one ought to be con-
 tentus sua sorte. tent with his own lot.

FABLE XLVI.

*De Equo inculto, sed Of a Horse ugly, but
 veloci & cæteris irri- swift, and the rest mock-
 dentibus eum. ing him.*

Complures equi fuerant *MANY* horses were
adducti ad Circenses brought to the Circensian
*ludos, ornati, pulcherri- games, adorned with most beauti-
 mis phaleris, præter unum, ful trappings, except one,*
quem cæteri irridebant, ut whom the rest laughed at, as
incultum, et ineptum ad ugly, and unfit for
tale certamen; nec opina- such an engagement; nor did they
bantur, futurum unquam think, that he would be ever
victorem. Sed ubi tempus victor. But when the time
*currenti advenit, et, sig- of running approached, and, the sig-
 no tubæ dato, nal of the trumpet being given,*
cuncti exsilire è carcere, all leaped from the goal,
tum demum innotuit, quan- then at length it appeared, by how
*tò hic paulò antè irrisus su- much this a little before derided ex-
 peraret cæteros velocitate; celled the rest in swiftness;*
etenim, omnibus aliis relic- for, all the others being
tis post se longo intervallo, left behind him at a long distance,
assecutus est palmam. he gained the victory.

MOR.

*Fabula significat, homines
 non judicandos ex habitu,
 sed ex virtute.*

MOR.

*The fable signifies, that men
 are not to be judged by dress,
 but by virtue.*

FABLE CLVII.

*De Rustico admisso ad
Jurisconsultum per Vocem
Hædi.*

Quidam rusticus, implicatus gravi lite, accessit ad quendam jurisconsultum, ut, eo patrono, explicaret se. At ille, impeditus aliis negotiis, jubet renunciari, se nunc non posse vacare illi; quare abiret rediturus alias. Rusticus, qui fidebat ei plurimum, ut veteri et fido amico, nunquam admittebatur. Tandem deferens secum hædum adhuc lactantem, et pinguem stabat ante fores jurisperiti, et vellicans hædum, coëgit illum balare. Janitor, qui solebatmittere eos, qui portarent dona, ex præcepto heri, voce, hædi auditâ, illico aperiens januam, jubet hominem introire. Tunc rusticus, conversus ad hædum, inquit, mi hædule, ago gratias tibi, quæ effecisti has fores tam faciles mihi.

MOR.

Fabula indicat, nullas res esse tam duras et diffi-

*Of a Countryman admitted to
a Lawyer by the Voice
of a Kid.*

A certain countryman, entangled in a heavy suit, went to a certain lawyer, that, he being patron, he might extricate himself. But he hindered with other affairs orders him to be told, that he now was not able to be at leisure for him; wherefore he should go away to return another time. The countryman, who trusted to him very much, as an old and faithful friend, never was admitted. At length bringing with him a kid, as yet sucking, and fat, he stood before the doors of the lawyer, and plucking the kid, forced him to bleat. The porter, who was wont to admit those, who brought gifts, by the command of his master, the voice of the kid being heard, presently opening the gate, orders the man to enter. Then the countryman, having turned to the kid, said, my little kid, I give thanks to thee, who hast made these doors so easy to me.

MOR.

The fable shows, that no things are so hard and diffi-

ciles, quas munera non cult, which gifts do not
aperiunt. open.

FABLE CLVIII.

De Sene deficiente
Saxis Juvenem
diripientem Poma sibi.

Of an old Man driving down
with Stones a young Man
stealing Apples from him.

Quidam senex orabat
juvenem diripientem
poma sibi blandis verbis,
ut descenderet ex
arbore, nec vellet auferre
suas res; sed cum funde-
ret verba incassum, juvene
contemnente ejus ætatem
et verba, inquit, audio,
esse aliquam virtutem non
tantum in verbis, verum
etiam in herbis; igitur cepit
vellere gramen, et jacere in
illum; quod juvenis
conspicatus ridebat vehe-
menter, et arbitrabatur
senem delirare, qui cre-
deret, se posse depel-
lere eum ex arbore gramine.
Tunc senex, cupiens experiri
omnia, inquit, quando verba
et herbæ valent nil
adversus raptorem mearum
rerum, agam eum
lapidibus, in quibus quoque;
dicunt esse virtutem; et
jaciens lapides, quibus
impleverat gremium, coëgit
illum descendere, et abire.

A certain old man besought
a young man stealing
apples from him with fair words,
that he would descend out of
the tree, nor would take away
his things; but when he poured
out words in vain, the young man
despising his age
and words, he said, I hear,
that there is some virtue not
only in words, but
also in herbs; therefore he began
to pull the grass, and to throw it at
him; which the young man
having seen laughed vehe-
mently, and thought
the old man to doat, who be-
lieved, that he was able to drive
down him out of the tree with grass.
Then the old man, desiring to try
all things, said, when words
and herbs avail nothing
against the stealer of my
things, I will drive him
with stones, in which also
they say that there is virtue; and
throwing stones, with which
he had filled his lap, he forced
him to descend, and to go away.

	MOR.		MOR.	
Hæc	fabula	indicat,	This	fable
omnia		tentanda	that all things	are to be tried
sapienti,		priusquam	by a wise man,	before that
confugiat	ad	auxilium	he fleeth	to the help
armorum.			of arms.	

FABLE CLIX.

De Lusciniâ pollicente	Of a Nightingale promising
Accipitri Cantum pro	a Hawk a Song for
sua Vita.	her Life.

Lusciniâ comprehensâ	A nightingale being caught
â famelico accipitre,	by a hungry hawk,
cum intelligeret, se	when she understood, that she
fore doverandum ab eo,	would be devoured by him,
rogabat eum blandè, ut	asked him mildly, that
dimitteret se, polli-	he would dismiss her, having
cita, sese relaturam	promised, that she would return
ingentem mercedem pro	a vast reward for
tanto beneficio. Autem cum	so great a benefit. But when
accipiter rogaret, quid	the hawk asked, what
gratiæ posset referre	favour she was able to return
sibi; inquit, demulcebo	to him; she said, I will soothe
tuas aures dulcibus cantibus.	thy ears with sweet songs.
Accipiter respondit, malo,	The hawk answered, I had rather,
demulceas meum ventrem;	thou shouldst soothe my belly;
possum vivere sine tuis	I am able to live without thy
cantibus, sed non sine	songs, but not without
cibo.	meat.

MOR.	MOR.
Hæc fabula docet, uti-	This fable teacheth, that pro-
lia anteponenda	fitable things are to be preferred
jucundis.	to pleasant.

FABLE CLX.

*De Leone eligente Porcum
Socium sibi.*

*Of a Lion choosing a Hog
a Companion for himself.*

LEO, cum vellet
adsciscere socios sibi,
et multa animalia optarent
adjungere sese illi, et
exposcerent id votis et
precibus, cæteris spretis,
voluit inire
societatem solum cum porco.
Autem rogatus causam,
respondit, quia hoc ani-
mal est adeo fidum, ut nun-
quam relinquere suos amicos
et socios in ullo, quantumvis
magno, discrimine.

A LION, when he would
get companions to himself,
and many animals wished
to join themselves to him, and
required it with vows and
prayers, the others being despised,
he was willing to enter into
society only with the hog.
But being asked the cause,
he answered, because this ani-
mal is so faithful, that he ne-
ver would leave his friends
and companions in any, however
great, danger.

MOR.

Hæc fabula docet,
amicitiam eorum appeten-
dam, qui tempore, adver-
sitaris non referunt pedem
à præstando auxilio.

MOR.

This fable teaches,
that the friendship of those is to be
desired, who in the time of ad-
versity do not draw back a foot
from affording assistance.

FABLE CLXI.

*De Culice petente Cibus et
Hospitium ab Ape.*

*Of a Gnat asking Meat and
Lodging of a Bee.*

CUM culex hyberno
tempore conjiceret, se
perituro frigore et
fame, accessit ad alvearia
apum, petens cibum et
hospitium ab eis; quæ
si fuisset consecutus ab eis

WHEN the gnat in the winter
time conjectured, that he
should perish with cold and
hunger, he went to the hives
of the bees, asking meat and
lodging from them; which
if he should obtain from them

promittebat, se edocturum
 earum filios artem
 musicæ. Tunc quædam
 apis respondit, at ego
 mullem, quòd mei liberi
 ediscant meam artem, quæ
 poterit eximere eos à
 periculo famis et frigoris.

he promised that he would teach
 their children the art
 of musick. Then a certain
 bee answered, but I
 had rather, that my children
 should learn my art, which
 will be able to exempt them from
 the danger of hunger and cold.

MOR.

Hæc fabula admonet
 nos, ut erudiamus nostros
 liberos his artibus, quæ
 valent vindicare eos ab
 inopiâ.

MOR.

The fable admonishes
 us, that we instruct our
 children in those arts, which
 are able to defend them from
 want.

FABLE CLXII.

De Asino Tubicine, &
 Lepore Tabellario.

Of the Ass the Trumpeter, and
 the Hare the Letter-Carrier.

LEO, rex quadrupedum,
 pugnaturus
 adversus volucres, instruebat
 suas acies: autem interrogatus
 ab urso, quid inertia
 asini, aut timiditas
 leporis conferret victo-
 riam ei, quos cernebat
 adesse ibi inter ceteros,
 respondit, asinus,
 clangore sue tubæ,
 concitabit milites ad
 pugnam; verò lepus fun-
 getur officio tabellarii
 ob celeritatem pedum.

THE lion, the king of the four-
 footed beasts, about to fight
 against the birds, disposed
 his troops: but being asked
 by the bear, how the slug-
 gishness of the ass, or the fearfulness
 of the hare would bring victo-
 ry to him, whom he saw
 to be present there among the rest,
 he answered, the ass,
 with the sound of his trumpet,
 will rouse the soldiers to
 the fight; but the hare will pre-
 form the office of a letter-bearer
 through the swiftness of his feet.

MOR.

Fabula significat, nemi-
 nem esse adeo contemptibilem

MOR.

This fable signifies, that no
 one is so contemptible,

qui non possit prodessenobis who can not be profitable to us
in aliqua re. in some thing.

FABLE CLXIII.

De Accipitribus Inimicis Of the Hawks Enemies
inter se, quos among themselves, whom
Columbæ composuerunt. the Doves reconciled.

Accipitres inimici inter
se decertabant quotidie,
et occupati suis invidiis
minimè infestabant alias
aves. Columbæ dolentes,
legatis missis, composuere
eos; sed illi, ubi sunt
effecti amici inter se,
non desinebant vexare et
occidere cæteras imbecilliores
aves, et maximè columbas.
Tum columbæ dicebant,
quantò erat discordia
accipitrum melior nobis,
quàm concordia.

THE hawks enemies among
themselves contended daily,
and busied with their own enmities
they very little infested the other
birds. The doves grieving,
ambassadors being sent, reconciled
them; but they, when they were
made friends among themselves
did not cease to harass and
kill the other weaker
birds, and chiefly the doves.
Then the doves said,
by how much was the discord
of the hawks better for us,
than their agreement.

MOR.

Hæc fabula admonet,
odia malorum civium
inter se potius alen-
da, quàm extinguenda, ut,
dum certant inter
se, permittant bonos
vires vivere quietè.

MOR.

This fable admonishes,
that the hatreds of bad citizens
among themselves rather are to be
nourished than extinguished, that,
whilst they contend among
themselves, they may permit good
men to live quietly.

FABLE CLXIV.

*De Senex volente differ-
re Mortem.*

*Of an old Man being willing to
defer Death.*

QUIDAM senex rogabat mortem, quæ advenerat ereptura eum à vitâ, ut deferret, dum conderet suum testamentum, et præpararet cætera necessaria ad tantum iter. Cui mors inquit, cur monitus toties à me non præparasti te? Et, cum ille diceret quod nunquam viderat eam antea, inquit, cum quotidie rapti bam non modò tuos æquales, quorum nulli ferè jam restant, verùm etiam juvenes, pueros, et infantes, nonne admonēbam te tuæ mortalitatis? Cum sentiebas tuos oculos tabescere, tuum auditum minui, et tuos cæteros sensus deficere indies, nonne dicebam tibi, me esse propinquam? et negas, te esse admonitum? quare non est diffirendum ulterius.

A CERTAIN old man asked death who came to snatch him out of life, that he would delay, till he made his will, and prepared the other necessary things for so great a journey. To whom death said, why warned so often by me hast thou not prepared thyself? And, when he said, that he never had seen him before, he said, when daily I snatched away not only thy equals, of which none almost now remain, but also young men, boys, and infants, did not I admonish thee of thy mortality? When thou perceivedst thine eyes to grow dim, thy hearing to be lessened, and thy other senses to decay daily, did I not say to thee, that I was near? and dost thou deny, that thou hast been admonished? wherefore it is not to be deferred longer.

MOR.

Hæc fabula indicat, quod debemus vivere, quasi semper cernamus mortem adesse.

MOR.

This fable shows, that we ought to live, as if always we saw death to be present.

FABLE CLXV.

*De avaro Viro alloquente
Sacculum Nummi.*

QUIDAM avarus vir
moriturus et relic-
turus ingentem acervum
aureorum malè partum,
interrogabat sacculum
nummorum, quem jussit
afferri sibi, quibus
esset allaturus voluptatem?
Cui sacculus inquit, tuis
hæredibus, qui profun-
dent nummos quæsitos à
te tanto sudore in
scortis et conviviis; et
dæmonibus, qui manci-
pabunt tuam animam
æternis suppliciis.

MOR.

Hæc fabula indicat esse
stultissimum laborare
in eis, quæ sint
allatura gaudium aliis,
autem tormenta nobis.

*Of a covetous Man speaking to
a Bag of Money.*

A CERTAIN covetous man
about to die, and about to
leave a vast heap
of golden pieces ill gotten,
asked a bag
of monies, which he commanded
to be brought to h'm, to whom
he was about to produce pleasure?
To whom the bag said, to thine
heirs, who will
lavish the monies gotten by
thee with so great sweat upon
whores and feasts; and
to the devils, who will tor-
ment thy soul
with eternal punishments.

MOR.

This fable shows it to be
a most foolish thing to labour
in those things, which may be
about to produce joy to others,
but torments to us.

FABLE CLXVI.

De Vulpe & Capro.

VULPES *et caper siti-*
bundi descenderunt in
quendam puteum; in quo
cum perbibissent, vulpes
ait capro circumspicienti
reditum, caper, esto bono
animo, namq; excogitavi,
quo facto uterque simul
reduces. Siquidem tu
eriges te rectum, prioribus
pedibus admotis ad
parietem, et reclinabis
tua cornua, mento adducto
ad pectus, ego transiliens
per tua terga et cornua,
et evadens extra puteum,
educam te isthinc
postea. Cujus consilio
capro habente fidem, atq;
obtemperante, ut illa jube-
bat, ipsa prosilivit è puteo,
ac deinde gestiebat præ
gaudio in margine putei,
et exultabat, habens nihil
curæ de hirco. Cæteram,
cum incusaretur ab hirco,
ut fœdifraga, respondit,
enimvero, hirce, si esset
tibi tantum sensus in
mente, quantum est
setarum in mento, non de-
scendisses in puteum,
priusquam habuisses explo-
ratum de reditu.

Of a Fox and a He-Goat.

A FOX *and a goat being thir-*
sty descended into
a certain well; in which
when they had well drank, the fox
says to the goat looking about for
a return, goat, be of good
cheer, for I have thought
by what means we both may be
brought back. If truly thou
wilt raise up thyself straight, thy
fore-feet being set to
the wall, and wilt lean forward
thy horns, thy chin being drawn
to thy breast, I leaping
over thy back and horns,
and escaping out of the well,
will bring thee thence
afterwards. In whose counsel
the goat having faith, and
obeying, as she com-
manded, she leaped out of the well,
and then jumped for
joy upon the brink of the well,
and rejoiced, having no
care of the goat. But
when she was accused by the goat,
as a league-breaker, she answered,
indeed, goat, if there had been
to thee as much of sense in
thy mind, as there is
of hairs on thy chin, thou wouldst
not have descended into the well,
before that thou hadst examin-
ed about a return.

MOR.

Hæc fabula innuit,
prudentem virum debere
explorare finem, antequam
veniet ad peragendam rem.

MOR.

This fable hints,
that a prudent man ought
to examine the end, before that
he comes to perform a thing.

FABLE CLXVII.

De Gallis & Perdice.

CUM quidam haberet
gallus domi, mercatus est
perdicem, et dedit eam
in societatem gallorum
alendum, et saginandam
unâ cum eis. Galli
quisque pro se mordebant
et abigebant eam. Autem
perdix afflictabatur apud
se, exisimans talia
inferri sibi à gallis,
quod suum genus esset
alienum ab illorum genere.
Però ubi non multò post
aspexit illos pugnantes
inter se, et mutuò
percutientes, recreata à
mœrore et tristitiâ, inquit,
equidem post hæc non af-
fistabor ampliùs, videns eos
dimicantes etiam inter se.

Of the Cocks and a Partridge.

WHEN a certain man had
cocks at home, he bought
a partridge, and gave her
into the company of the cocks
to be fed, and fattened
together with them. The cocks
every one for himself bit
and drove her away. But
the partridge was afflicted with
herself, thinking that such things
were offered to her by the cocks,
because her kind was
different from their kind.
But when not long afterwards
she saw them fighting
amongst themselves and mutually
striking, recovered from
grief and sadness, she said,
truly after these things I shall
not be afflicted more, seeing them
fighting even amongst themselves.

MOR.

Hæc fabula innuit,
prudentes viros debere ferre
contumelias illatas ab alie-
nigenis, quos vident ne
abstinere ab injuriâ
domesticorum.

MOR.

This fable hints
that prudent men ought to bear
the contumelies offered by fo-
reigners, whom they see not
to abstain from the injury
of their own countrymen.

FABLE CLXVIII.

De JACTATORE.

Quidam vir peregrinatus aliquandiu, cum fuisset reversus domum iterum, cum jactabundus prædicaret multa alia gesta à se viriliter in diversis regionibus, tum verò id maxime, quòd Rhodi superasset omnes saliendo; Rhodios, qui adfuerunt, esse testes ejusdem rei; unus eorum, qui aderant, respondens illi inquit, O homo, si istud est verum, quod loqueris, quid opus est tibi testibus? Ecce Rhodium! Ecce hic certamen salendi!

MOR.

Hæc fabula indicat, quòd, ubi vera testimonia adsunt, est nihil opus verbis.

Of a BOASTER.

A certain man having travelled a long while, when he was returned home again, when boasting told many other things done by him manfully in divers regions, and truly that especially, that at Rhodes he had excelled all in leaping; that the Rhodians who had been present, were witnesses of the same thing: one of those, who were present, answering him said. O man, if that is true, which you speak, what need is there to you of witnesses? Behold a Rhodian! Behold here a trial of leaping!

MOR.

This fable shows, that, where true testimonies are present, there is no need of words.

FABLE CLXIX.

De Viro tentante Apollinem.

Quidam facinorosus vir contulit se Delphos tentaturus Apollinem, et habens passerculum sub pallio, quem tenebat suo

O a Man tempting Apollo.

A certain wicked man betook himself to Delphos about to tempt Apollo, and having a little sparrow under his cloak, which he held in his

pugno, et accedens ad fist, and going to tripodas, interrogabat eum the trevet, he asked him dicens, quod habeo in meâ saying, what I have in my dextrâ, vivitne, an est right hand, is it living, or is it mortuum? Prolaturus pas- dead? About to pluck forth the spar- serculum vivum, si ille re- row alive, if he had an- spondisset, mortuum; nactus answered, dead; again prolaturus mortuum, si about to pluck it forth dead, if respondisset, vivum; etenim he had answered, alive; for occidisset eum statim he would have killed it presently sub pallio clam, priusquam under the cloak privily, before that proferret. At Deus, he plucked it out. But the God, intelligens subdolam calli- understanding the deceitful craf- ditatem hominis, dixit, tiness of the man, said, O consultor, facito utram O consultor, do thou which of the two mavis facere; thou art more willing to do; etenim est penes te; et for it is in the power of thee; and proferto sive vivum, sive pluck out either alive, or mortuum, quod habes in dead, what thou hast in tuis manibus. thy hands.

MOR.

Hæc fabula innuit, ni-
hil latere, neque fallere
divinam mentem.

MOR.

This fable hints that no-
thing lies hid from, nor deceives
the divine mind.

FABLE CLXX.

De Piscatore & Smaride.

Quidam piscator, retibus
dimissis in mare,
extulit pusillam smaridem,
que sic obsecravit piscato-
rem; noli capere me tam
pusillam in præsentia; sine
me abire et crescere
ut postea potiarius
me sic adultâ cum majori
commodo. Cui pesca-

Of the Fisherman and the Sprat.

A certain fisherman, his nets
being let down into the sea,
brought out a small sprat,
which thus besought the fisher-
man; be not willing to take me so
little at present; suffer
me to go away, and to grow,
that afterwards thou mayest obtain
me thus grown up with greater
advantage. To whom the fish-

tor inquit, *verò* ego *essem* *erman* said, but I should be
amens, *si* *omitterem* *mad*, if I should omit
lucrum *licèt* *exiguum*, *quod* a gain although small, which
habeo *inter* *meas* *manus* I have between my hands
spe *futuri* *boni* for the hope of a future good
quamvis *magni*. although great.

MOR.

Hæc fabula *indicat* *eum*
esse *stolidum*, *qui* *propter*
spem *majoris* *commodi*
non *amplectitur* *rem* *et*
præsentem *et* *certain*, *licèt*
parvam.

MOR.

This fable shows him
to be foolish who for
hope of a greater advantage
does not embrace a thing both
present and certain, although
small.

FABLE CLXXI.

De Equo & Asino.

Of a Horse and an Ass.

Quidam *vir* *habebat*
equum *et* *asinum* ;
autem *dum* *faciunt* *iter*,
asinus *inquit* *equo*, *si*
vis, *me* *esse* *salvum*
leva *me* *parte* *mei* *oneris* :
equo *non* *obsequente* *illius*
verbis, *asinus* *cadens* *sub*
onere *moritur*. *Tunc* *do-*
minus *jumentorum* *imponit*
equo *omnes* *sarcinas*,
quas *asinus* *portabat*, *et*
simul *corium*, *quod*
exuerat *à* *mortuo*
asino : *quo* *onere*
equus *depressus* *et* *gemens*
inquit, *væ* *mihi* *infelicissi-*
mo *jumentorum* ! *Quid*
mali *evenit* *misero*
mihi ! *nam* *recusans*
partem, *nunc* *porto* *totum*

A certain man had
a horse and an ass ;
but whilst they make a journey,
the ass says to the horse, if
you are willing, that I be safe,
lighten me of a part of my burden :
the horse not obeying his
words, the ass falling under
the burden dies. Then the mas-
ter of the beasts puts on
the horse all the packs,
which the ass carried, and
moreover the hide which
he had stripped off from the dead
ass : with which burden
the horse depressed and groaning
said. woe to me most un-
happy of beasts ! What
an evil has happened to wretched
me ! for refusing
a part, now I carry the whole

onus, et insuper illius burden, and moreover his
corium. hide.

MOR.

Hæc fabula innuit,
majores debere esse parti-
cipes in laboribus
minorum, ut utriq; sint
incolumes.

MOR.

This fable hints,
that superiors ought to be par-
takers in the labours
of inferiors, that both may be
safe.

FABLE CLXXII.

De TUBICINE.

Of a TRUMPETER.

Quidam tubicen, inter-
ceptus ab hostibus in
militiâ, proclamabat ad eos,
qui circumstabant, O viri,
nolite occidere me innocuum
et insontem; etenim nun-
quam occidi ullum; quippe
habeo nihil aliud, quam
hanc tubam. Ad quem
illi responderunt vicissim
cum clamore; verò tu
trucidaberis magis hoc
ipso; quòd cum
tu ipse nequeas
dimicare, potes impellere
cæteros ad certamen.

A certain trumpeter, ta-
ken by enemies in
war, cried out to them,
who stood about, O men,
be not willing to kill me harmless
and innocent; for ne-
ver have I killed any one; for
I have nothing else, than
this trumpet. To whom
they answered in turn
with a noise; but thou
shalt be slain rather on this
same account; because when
thou thyself can'st not
fight, thou art able to impel
the rest to the engagement.

MOR.

Hæc fabula innuit,
quòd peccant præter cæteros,
qui persuadent malis et
improbis principibus ad
agendum iniquè.

MOR.

This fable hints,
that they sin beyond others,
who persuade bad and
wicked princes to
act unjustly.

FABLE CLXXIII.

De Vaticinatore.

Vaticinator sedens in foro sermocinabatur ; cui quidam denunciat, ejus fores esse effractas, et omnia direpta, quæ fuissent in domo. Vaticinator, gemens et prosperans cursu, recipiebat se domum ; quem quidam intuens currentem, inquit, O tu, qui promittis, te divinatorum aliena negotia, certè ipse non divinasti tua.

MOR.

Hæc fabula spectat ad eos qui, non rectè administrantes suas res, conantur providere et consulere alienis, quæ non pertinent ad eos.

Of a Fortune-teller.

A fortune-teller sitting in a market discoursed ; to whom one declares, that his doors were broke open, and all things taken away, which had been in the house. The fortune-teller, sighing and hasting in his pace, betook himself home ; whom a certain man perceiving running, said, O thou, who promisest, that thou wilt divine others' affairs, surely thou hast not divined thine own.

MOR.

This fable regards those who, not rightly administering their own affairs, endeavour to foresee and consult for other men's, which do not belong to them.

FABLE CLXXIV.

De Puero & Matre.

Quidam puer in scholâ furatus libellum, attulit suæ matri ; à quâ non castigatus, quotidie furabatur magis atque magis ; autem progressu temporis cœpit furari majora. Tandem depre-

Of a Boy and his Mother.

A certain boy in school having stolen a little book, brought it to his mother ; by whom not being chastised, daily he stole more and more ; but in progress of time he began to steal greater things. At length being ap-

hensus à magistratu, ducetur ad supplicium. Verò matre sequente, ac vociferante, ille rogavit, ut liceret sibi loqui paulisper cum eâ ad aurem. Illo permissso, et matre properante, et admovente aurem ad os filii, evulsit auriculam matris suis dentibus. Cum mater et cæteri, qui adstabant, increparent eum, non modò ut furem, sed etiam, ut impium in suam parentem, inquit, hæc fuit causa mei exitii; etenim si castigasset me ob libellum, quem furatus sum priùs, fecissem nil ulterius; nunc ducor ad supplicium.

prehended by the magistrate, he was led to punishment. But the mother following, and crying, he asked, that it might be lawful for him to speak a little with her in her ear. He being permitted, and the mother hastening, and moving her ear to the mouth of the son, he tore off the ear of his mother with his teeth. When the mother and the others, who stood about, blamed him, not only as a thief, but also, as impious to his parent, he said, she has been the cause of my destruction; for if she had chastised me for the little book, which I stole first, I had done nothing further; now I am led to punishment.

MOR.

Hæc fabula indicat, quòd, qui non coèrcentur inter initia peccandi, evadunt ad majora flagitia.

MOR.

This fable shows, that they, who are not restrained at the beginnings of sinning, go on to greater crimes.

FABLE CLXXV.

De Hircis & Capellis.

Of the He-Goats and the She-Goats.

CUM capellæ obtinuissent barbam à Jove, hirci caperunt offendi, quia mulieres haberent parem honorem cum eis. Jupiter inquit, sinite illas frui vanâ gloriâ, et usurpare ornatum vestræ

WHEN the she-goats had obtained a beard from Jupiter, the he-goats began to be offended, because the females had equal honour with them. Jupiter said, suffer ye them to enjoy the vain glory, and to usurp the ornament of your

*dignitatis, dum non æquent
vestram virtutem.*

*dignity, since they do not equal
your virtue.*

MOR.

*Hæc fabula edocet te,
ut feras illos usurpare
tuum ornatum, qui sunt
inferiores tibi in virtute.*

MOR.

*This fable teaches thee,
that thou mayest bear those to usurp
thy ornament, who are
inferiors to thee in virtue.*

FABLE CLXXVI.

*De Filio cujusdam Senis
& Leone.*

*Of the Son of a certain old Man
and a Lion.*

*Quidam senior habebat
unicum filium gene-
rosi spiritûs, et amatorem
venaticorum canum. Viderat
hunc per quietem trucidari
à leone. Igitur territus,
ne fortè aliquando eventus
sequeretur hoc somnium,
extruxit quandam politissi-
mam, et amœnissimam
domum; inducens filium
illuc, assiduus custos ade-
rat illi. Depinxerat
domo omne genus ani-
malium ad delectationem
filii, cum quibus etiam
leonem. Adolescens in-
spiciens hæc, contrahebat
molestiam eò magis.
Autem quodam tempore,
adstans propius leoni,
inquit, O truculentissima
fera, asservor in hac
domo propter inane
somnia mei patris: quid
faciam tibi? Et ita di-*

*A certain elderly man had
an only son of a gene-
rous spirit, and a lover
of hunting-dogs. He had seen
him in a dream to be killed
by a lion. Therefore afraid,
lest by chance sometime the event
should follow this dream,
he built a certain very
fine, and very pleasant
house; bringing his son
thither, a daily guardian was pre-
sent to him. He had painted
in the house every kind of ani-
mals for the delight
of his son, with which also
a lion. The youth look-
ing on these things, contracted
trouble by so much the more.
But on a certain time,
standing nearer to the lion,
he said, O most cruel
wild beast, I am kept up in this
house for a vain
dream of my father: what
shall I do to thee? And so say-*

cens, incussit manum
parieti, volens eruere
oculum leonis, et offende-
bat in clavo, qui latebat
illic, quâ percussione
manus emarcuit, et sanies
succrevit, et febris subse-
cuta est, et brevi tempore
mortuus est. Ita leo
occidit adolescentem, arte
patris juvante nihil.

ing, he struck his hand
on the wall, willing to pluck out
the eye of the lion, and he hit
it on a nail, which lay hid
there, with which blow
the hand rankled, and corruption
grew beneath, and a fever fol-
lowed, and in a short time
he died. Thus the lion
killed the youth, the art
of the father availing nothing.

MOR.

Hæc fabula indicat,
neminem posse devitare,
quæ sunt ventura.

MOR.

This fable shows
that no man is able to avoid
those things which are to come.

FABLE CLXXVII.

De Vulpe & Rubo.

Of a Fox and a Bramble.

Vulpes, cum ascende-
ret quandam sepem,
ut vitaret periculum
quod videbat imminere sibi,
comprehendit rubum
manibus, atque perfodit
volam senti-
bus; et cum foret
sanguine graviter, inquit, ge-
mens, rubo, cum confuge-
rim ad te, ut juve-
ris me, tu nocuisti
mihi. Cui rubus ait,
vulpes, errasti, quæ
putasti capere me pa-
ri dolo quo consue-
visti capere cætera.

A fox, when she was ascend-
ing a certain hedge,
that she might avoid a danger
which she saw to hang over her,
caught hold of a bramble
with her paws, and pricked
the hollow of her paw with the
thorns; and when she was
wounded grievously, she said groan-
ing, to the bramble, when I had
fled to thee, that thou mightest
have helped me, thou hast hurt
me. To whom the bramble says,
O fox, thou hast erred, who
hast thought to take me with the
like deceit, with which thou hast
used to take other things.

MOR.

Fabula significat, quòd est stultum implorare auxilium ab illis, quibus est datum à naturâ potius obesse, quàm prodesse.

MOR.

The fable signifies, that it is a foolish thing to implore help from them, to whom it is given by nature rather to hurt, than to profit.

FABLE CLXXVIII.

*De Vulpe & Crocodilo.**Of a Fox and a Crocodile.*

Vulpes et crocodilus contendebant de nobilitate. Cùm crocodilus adduceret multa pro se, et jactaret se supra modum de splendore suorum progenitorum; vulpes subridens, ait, ei, heus, amice, etsi quidem tu non dixeris hoc, apparet clarè ex tuo corio, quòd jam multis annis fuisti denudatus splendore tuorum progenitorum.

A fox and a crocodile contended concerning their nobility. When the crocodile adduced many things for himself, and boasted himself beyond measure concerning the splendor of his ancestors; the fox smiling, said to him, so ho, friend, although indeed thou hadst not said this, it appears clearly by thy skin. that now many years thou hast been deprived of the splendor of thy ancestors.

MOR.

Fabula significat, quòd res ipsa potissimum refellit mendaces homines.

MOR.

The fable signifies, that the thing itself chiefly refutes lying men.

FABLE CLXXIX.

De Vulpe & Venatoribus.

Vulpes, effugiens venatores, ac jam defessa currendo per viam, casu reperit lignatorem, quem rogat, ut abscondat se in quoquo loco. Ille ostendit tectorium; vulpes ingrediens id, abscondit se in quodam angulo. Venatores adveniunt, rogant lignatorem, si videret vulpem. Lignator negat verbis quidem, se vidisse; verò ostendit locum manu, ubi vulpes latebat; verò venatores, re non perceptâ, statim abeunt. Vulpes, ut prospicit illos abiisse, egrediens tectorio, recedit tacite. Lignator criminatur vulpem, quòd, cùm fecerit eum salvum, ageret nihil gratiarum sibi. Tunc vulpes, convertens se, ait tacite illi, heus, amice, si habuisses opera manuum, et mores similes tuis verbis, persolverem meritas gratias tibi.

MOR.

Fabula significat, quòd nequam homo, etsi pollicetur bona, tamen præstat mala et improba.

Of a Fox and Huntsmen.

A fox, flying from huntsmen, and now tired with running along the way, by chance found a wood-cutter, whom he asks, that he may hide himself in any place. He showed the cottage; the fox entering it, hides himself in a certain corner. The huntsmen come up, ask the wood-cutter, if he saw the fox. The woodcutter denies in words indeed, that he had seen him; but he showed the place with his hand, where the fox lay hid, but the huntsmen, the thing not being perceived, immediately go away. The fox, as soon as he perceives them to be gone away, coming out of the cottage, retires silently. The wood-cutter accuses the fox, that, when he had made him safe, he gave no thanks to him. Then the fox, turning himself, says softly to him, hark ye, friend, if thou hadst had the works of thy hands, and thy morals like to thy words, I would pay the deserved thanks to thee.

MOR.

The fable signifies, that a wicked man, although he promises good things, yet he performeth bad and wicked things.

FABLE CLXXX.

*De Cane vocato ad
Cenam.*

Quidam vir, cum parasset opiparam cenam, vocavit quendam amicum domum; ejus canis quoque invitavit canem alterius ad cenam. Canis ingressus, cum videret tantas dapnes apparatus. latus, ait secum, sanè explebo me ita hodie, quòd non indigebo comedere cras. Verò coquus conspiciens, tacitus cepit per eandem, atque rotans terque quaterque, projecit illum per fenestram. Ille attonitus assurgens humo, dum fugit clamans, ceteri canes accurrunt ei, atque rogant, quàm opiparè cenaverit: at ille languens ait, explevi me ita potu et dapibus, quòd cum exiverim, non vidi viam.

MOR.

Fabula significat, multa cadere inter calicem et labra.

*Of a Dog invited to
Supper.*

A certain man, when he had prepared a dainty supper, invited a certain friend home; his dog also invited the dog of the other man to supper. The dog having entered, when he saw so great dainties prepared, joyful, says with himself, truly I shall fill myself so to-day, that I shall not want to eat to-morrow. But the cook seeing him, silent took him by the tail, and whirling him three and four times, threw him through the window. He amazed rising up from the ground, whilst he flies crying, the other dogs run up to him, and ask, how daintily he had supped: but he languishing says, I have filled myself so with drink and dainties, that when I came out, I saw not the way.

MOR.

The fable signifies, that many things fall between the cup and the lips.

FABLE CLXXXI

De Aquilâ & Homine.

CUM quidam homo
cepi-set aquilam, *had*
pennis alarum, *taken*
avulsis ei, *an* *eagle,*
eam morari inter gallinas. *the feathers of the wings*
being plucked from her, he dismiss'd
her to dwell among the hens.
 Deinde quidam, mercatus,
Afterwards a certain man, having
pennis: munit alas *purchased her, fortifies her wings*
with feathers: tum aquila *then the eagle*
volans capit leporem, et *flying takes a hare, and*
fert illum suo benefactori. *bears him to her benefactor.*
 Quam rem vulpes conspiciens, ait homini, noli habere hanc aquilam hospitio, me venetur te, æque ac leporem. *Which thing a fox perceiving, he says to the man, be unwilling to have this eagle in your house, lest she hunt thee as well as the hare.*
 Tum homo item evulsit pennas aquilæ. *Then the man also plucked off the feathers from the eagle.*

Of an Eagle and a Man.

WHEN a certain man
had taken an eagle,
the feathers of the wings
being plucked from her, he dismiss'd
her to dwell among the hens.
 Afterwards a certain man, having
Afterwards a certain man, having
pennis: munit alas *purchased her, fortifies her wings*
with feathers: tum aquila *then the eagle*
volans capit leporem, et *flying takes a hare, and*
fert illum suo benefactori. *bears him to her benefactor.*
 Which thing a fox perceiving, he says to the man, be unwilling to have this eagle in your house, lest she hunt thee as well as the hare. *Which thing a fox perceiving, he says to the man, be unwilling to have this eagle in your house, lest she hunt thee as well as the hare.*
 Then the man also plucked off the feathers from the eagle. *Then the man also plucked off the feathers from the eagle.*

MOR.

Hæc fabula significat, quod benefactores quidem sunt remunerandi, verò improbi omnino vitandi.

MOR.

This fable signifies, that benefactors indeed are to be requited, but the wicked altogether to be avoided.

FABLE CLXXXII.

De Agricola.

Quidam homo, existens agricola, cum cognosceret adesse finem vitæ sibi, et cuperet filios fieri peritos in cultu agrorum, vocavit eos, atq; inquit, filii, ego decedo è

Of an Husbandman.

A certain man, being a husbandman, when he knew that there was an end of life to him, and desired his sons to become skilful in the tillage of lands, called them, and said, O sons, I depart out of

vitâ ; omnia mea bona sunt
consita in vineâ. Illi, post
obitum patris, putantes
referire hunc thesaurum in
vineâ, ligonibus, marris,
ac bidentibus sumptis, fun-
ditus effodiunt vineam, et
non inveniunt thesaurum ;
verò, cum vinea fuit probè
effossa, produxit longè plures
fructus solito, atq ; fecit
illos divites.

life ; all my goods are
placed in the vineyard. They, after
the death of the father, thinking
to find this treasure in
the vineyard, spades, mattocks,
and frongs being taken, entire-
ly dig up the vineyard, and
do not find the treasure ;
but, when the vine was well
dug up, it produced by far more
fruits than usual, and made
them rich.

MOR.

Hæc fabula significat,
quod assiduus labor parit
thesaurum.

MOR.

This fable signifies,
that daily labour bringeth forth
treasure.

FABLE CLXXXIII.

De quodam Piscatore.

Of a certain Fisherman.

Quidam piscator inex-
pertus piscandi, reti
ac tibiis assumptis, accedit
juxta littus maris, atq ;
superexistens quodam saxo
cœpit imprimis tubicinare,
putans, se capturum esse
pisces faciliè cantu ; verùm
cùm consequeretur nullum
effectum cantu, tibiis
depositis, dimisit
rete in mare, ac cepit
per plures pisces ; sed cùm
extraheret pisces è reti,
atque perspiceret eos sal-
tantes, ait, non insulsè, O
improba animalia, cùm tu-
bicinarem, noluitis saltare ;

A certain fisherman unskil-
ful in fishing, his net
and pipes being taken, goes
near the shore of the sea, and
standing up on a certain rock
he began at first to pipe,
thinking, that he should take
fishes easily with a tune ; but
when he obtained no
effect with a tune, the pipes
being laid down, he let down
the net into the sea, and took
very many fishes ; but when
he drew the fishes out of the net,
and perceived them dan-
cing, he says, not unwittily, O
wicked animals, when I pip-
ed, ye were unwilling to dance ;

*nunc quia cesso tubicinare,
saltatis continuò.*

*now because I cease to pipe,
ye dance continually.*

MOR.

*Hæc fabula docet, quòd
omnia fiunt probè, quæ
fiunt suo tempore.*

MOR.

*This fable shows, that
all things are done well, which
are done in their own season.*

FABLE CLXXXIV.

De quibusdam Piscatoribus.

Of certain Fishermen.

*PISCATORES profecti
piscatum, et defessi
piscando diu, præterea
oppressi fame et mærore,
quòd cepissent nihil,
cùm decernant abire,
ecce, quidam piscis fugiens
aliam insequentem se, saltat
in naviculum. Piscatores
admodum lætè comprehendunt
illum, ac vendunt in
urbe grandi pretio.*

*FISHERMEN. - having gone
to fish, and tired
with fishing a long while, besides
oppressed with hunger and grief,
because they had taken nothing,
when they resolve to go away,
behold, a certain fish flying from
another pursuing him, leaps
into the boat. The fishermen
very joyful take
him, and sell him in
the city at a great price.*

MOR.

*Hæc fabula indicat,
quòd fortuna exhibet id
frequentius, quod ars non
potest efficere.*

MOR.

*This fable shows,
that fortune offers that
very frequently, which art is not
able to effect.*

FABLE CLXXXV.

*De Inope & Infirmo.**Of a poor and infirm Man,*

Quidam pauper, cum agrotaret, vovit Diis, quod, si liberaretur ab eo morbo, immolaret centum boves. Quod Diî volentes experiri, facile reddunt sanitatem illi. Igitur liber à morbo, cum non haberet boves, quia erat pauper, collegit ossa centum boûm, et deponens super altare, inquit, ecce, nunc persolvo votum, quod vovi vobis. Diî audientes hoc assistunt ei in somniis, atq; inquit, pergit ad littus maris; etenim ibi reperies centum talenta auri semoto loco. Ille expergefactus, memor somnii, dum pergit ad littus, incidit in latrones, qui spoliant et verberant eum.

A certain poor man, when he was sick vowed to the Gods, that if he should be freed from that disease, he would sacrifice a hundred oxen. Which the Gods willing to try, easily restore health to him. Therefore free from the disease, when he had not the oxen, because he was poor, he gathered the bones of a hundred oxen, and placing them upon the altar, he said, behold, now I pay the vow, which I vowed to you. The Gods hearing this stand before him in dreams, and say, go to the shore of the sea; for there thou shalt find a hundred talents of gold in a secret place. He having awoke, mindful of the dream, whilst he goes on to the shore, falls among thieves, who rob and beat him.

MOR.

Hæc fabula indicat, quod mendaces accipiant præmia mendaciorum.

MOR.

This fable shows, that liars receive the rewards of lies.

FABLE CLXXXVI.

De Piscatoribus.

QUIDAM *piscatores* trahebant *rete* mari; quod cum sentirent esse grave, lætabantur magno-
pere, putantes fuisse multos pisces; sed, ut traxis-
sent rete in terram, cum perspiciunt paucos pisces quidem, verò ingens saxum inesse reti, fiunt tristes. Quidam ex illis, jam grandis ætate, inquit frudenter sociis, estote quietis animis; quippe mæstitia est soror lætitiæ; etenim oportet nos prospicere futuros casus, et ut quis ferat illos levius, persuadere sibi esse eventuros.

MOR.

Hæc fabula significat, quòd qui reminiscitur humanæ sortis, afficitur minimè in adversis.

Of the Fishermen.

CERTAIN *fishermen* drew *their net* out of the sea; which when they perceived to be heavy, they rejoiced greatly, thinking that there were many fishes; but, as soon as they had dragged the net on the land, when they perceive few fishes indeed, but a vast stone to be in the net, they become sad. A certain one of them, now advanced in age, says frudently to his companions, be ye of quiet minds; for sorrow is the sister of gladness; for it behoveth us to foresee future mischances, and that any man may bear them more lightly, to persuade himself that they will come to pass.

MOR.

This fable signifies, that he who remembereth human lot, is affected the least in adverse affairs.

FABLE CLXXXVII.

*De Catâ mutatâ in
Fæminam.*

Quædam cata, capta
amore cujusdam
speciosi adolescentis, oravit
Venerem, ut mutaret
eam in fæminam. Venus
miserta illius mutavit eam
in formam fæminæ; quam,
cùm esset valde formosa,
amator adduxit domum.
Sed cùm sederent simul in
cubiculo, Venus volens
experiri, si, facie mutatâ,
mutâset et mores,
constituit murem in medi-
um; quam cùm illa
prospexit, oblita formæ et
amoris, persecuta est
murem, ut cape-
ret; super quâ re Venus
indignata, denuo mutavit
eam in priorem formam
catæ.

MOR.

Fabula significat, quòd
homo, licet mutet
personam, tamen retinet
eosdem mores.

*Of a She-Cat being changed into
a Woman.*

A certain cat, taken
with the love of a certain
beautiful young man, besought
Venus, that she would change
her into a woman. Venus
having pitied her changed her
into the shape of a woman; whom
when she was very beautiful,
the lover led home.
But when they sat together in
the chamber, Venus willing
to try, if, the face being changed,
she had changed also her morals,
placed a mouse in the mid-
dle; which when she
saw, having forgot her shape and
love, she pursued
the mouse, that she might take
her; upon which thing Venus
being angry, again changed
her into the former shape
of a cat.

MOR.

The fable signifies, that
a man, although he may change
his character, yet retains
the same manners.

FABLE CLXXXVIII.

*De duobus Inimicis.**Of two Enemies.*

DUO quidam habentes inimicitias inter se navigabant unâ in navi. Et cum alter non pateretur alterum stare in eodem loco, unus sedit in puppi, alter in prorâ. Autem, tempestate ortâ, cum navis esset in periculo, qui sedebat in prorâ rogat gubernatorem navis, quæ pars navis foret submersa prius; et cum gubernator dixisset puppim, ille ait, mors nunc non est adeò molesta mihi, si perspicio meum inimicum mori prius.

TWO certain men having enmities between themselves sailed together in a ship. And when the one would not suffer the other to stand in the same place, one sat at the head, the other at the stern. But, a tempest having arose, when the ship was in danger, he that sat at the prow asks the governor of the ship, what part of the ship, would be sunk first; and when the pilot had said the stern, he said, death now is not so troublesome to me, if I perceive my enemy to die first.

MOR.

MOR.

Hæc fabula redarguit inimicitias hominum; cum inimicus sæpius eligit perdere seipsum, ut perdat inimicum.

This fable reproves the enmities of men; when an enemy very often chooses to destroy himself, that he may destroy his enemy.

FABLE CLXXXIX.

*De Cane & Fabro.**Of a Dog and a Smith.*

Quidam faber habebat canem, qui, dum ipse cudebat ferrum, dormiebat continuò; verò cum manducabat, canis statim assurgebat, et sine

A certain smith had a dog, which, whilst he struck the iron, slept continually; but when he was eating, the dog immediately rose up, and without

morâ corrodebat quæ erant dejecta sub mensâ, ceu ossa, et alia hujusmodi. Quam rem faber animadvertens, ait ad canem, heus, miser, nescio quid faciam tibi; qui, dum cudo ferrum, dormis continuò, et teneris segnitie; rursus cum moveo dentes, statim surgis, et applaudis mihi caudâ.

delay gnawed those things which were thrown down under the table, as bones, and other things of this kind, which thing the smith perceiving, he says to the dog, so ho, wretch, I know not what I shall do to thee; who, whilst I strike the iron, sleepest continually, and art possessed with sloth; again when I move my teeth, presently thou risest, and flatterest me with thy tail.

MOR.

Fabula significat, quòd socordes et somnolenti, qui vivunt ex laboribus aliorum, sunt coërcendi gravi censura.

MOR.

The fable signifies, that the slothful and drowsy, who live out of the labours of others, are to be restrained with a heavy censure.

FABLE CXC.

*De quidam Mulâ.**Of a certain Mule.*

Quædam mula, effecta pinguis nimio hordeo, lasciviebat nimîâ pinguedine, inquiens secum, equus fuit meus pater, qui erat celerrimus cursu, et ego sum similis ei per omnia. Parum post contigit, quòd oportuit mulam currere quantum potuit; sed cum cessavit cursu, inquit, heu! miseram me, quæ putabam me esse sobolem equi! at nunc

A certain mule, being made fat with too much barley, wantoned with too much fatness, saying with herself, a horse was my father, who was swiftest in the race, and I am like him in all things. A little after it happened, that it behoved the mule to run as much as she could; but when she ceased from running, she said, alas! wretched me, who thought myself to be the offspring of the horse! but now

*memini patrem fuisse I remember that my father was
asinum. an ass.*

MOR.

*Fabula significat, quòd
stulti non agnoscunt se-
ipsos in prosperis; sed in
adversis persape recognos-
cunt suos errores.*

MOR.

*The fable signifies, that
fools do not know them-
selves in prosperous things; but in
adverse things very often they
again know their errors.*

FABLE CXCI.

*De Medico &
Mortuo.*

*Quidam medicus, qui
curaverat ægrotum,
qui paulò post moriebatur,
aiebat illis, qui efferebant
funus, si iste vir abstinu-
isset vino, et fuisset usus
clysteribus, non fuisset
mortuus. Quidam ex his,
qui aderant, ait medi-
co haud infacetè, heus,
medice, ista consilia
fuerunt dicenda, cùm qui-
bant prodesse, non nunc, cùm
valent nil.*

MOR.

*Fabula significat, quòd
ubi consilium non prodest,
dare id eo tempore est sanè
deludere amicum.*

*Of a Physician and
a dead Man.*

*A certain physician, who
had attended a sick man,
who a little after died,
said to those, who bore the
funeral, if that man had abstain-
ed from wine, and had used
clysters, he would not have been
dead. A certain one of those,
who were present, says to the phy-
sician not unwittily, so ho,
physician, those counsels
were to be told, when they were
able to profit, not now, when
they avail nothing.*

MOR.

*The fable signifies, that
when counsel does not profit,
to give it at that time is truly
to play upon a friend.*

FABLE CXCH.

*De Cane & Lupo.**Of a Dog and a Wolf.*

CUM canis dormiret ante aulam, lupo superveniens statim cepit eum, et cum vellet occidere eum, canis orabat, ne occideret eum, inquit, heus, mi lupo, nunc noli occidere me; nam, ut vides, sum tenuis, gracilis, et inilentus; sed meus herus est factururus nuptias, ubi, si expectabis parum, ego manducans opiparè, atque factus pinguior, ero utilior tibi. Lupo habens fidem his verbis dimisit canem. Post paucos dies lupo accedens, cum reperit canem domientem domi, stans ante aulam, rogat canem, ut prastaret promissa sibi. Canis inquit, heus, lupo, si cepisses me ante aulam, non expectaveris nuptias frustrò.

MOR.

Hæc fabula indicat, quòd sapiens, cum semel vitaverit periculum, continuo cavet in futuro.

WHEN a dog slept before the hall, a wolf coming upon him, presently took him; and when he was willing to slay him, the dog besought him, that he would not kill him, saying, so ho, my wolf, now be unwilling to kill me; for as you see I am thin, lean, and slender; but my master is about to make a wedding, when, if you will wait a little, I eating daintily, and become fatter, shall be more advantageous to thee. The wolf having faith in these words dismissed the dog. After a few days the wolf coming, when he found the dog sleeping at home, standing before the hall, asks the dog, that he would perform his promises to him. The dog says, hark ye, wolf, if thou hadst taken me before the hall, thou wouldest not have expected the wedding in vain.

MOR.

This fable shows, that a wise man, when once he hath avoided a danger, continually takes care for the future.

FABLE CXCIIL.

*De Cane & Gallo.**Of a Dog and a Cock.*

CANIS et gallus socii faciebant iter; autem vesperi superveniente, gallus dormiebat inter ramos arboris; at canis ad radicem. Cùm gallus, ut assolet, cantabat noctu, vulpes audivit eum, accurret, et stans inferius rogabat, ut descenderet ad se, quòd cuperet complecti animal adeò commendabile cantu; autem, cùm is dixisset, ut prius excitaret janitorem dormientem ad radicem, ut descenderet, cùm ille aperuisset; illo quærente, ut vocaret ipsum, canis prosiliens dilaceravit vulpem.

A DOG and a cock companions made a journey; but evening coming on, the cock slept among the branches of a tree; but the dog at the root. When the cock, as he is wont, crowed in the night, a fox heard him runs to him, and standing below asked, that he would come down to him, because he desired to embrace an animal so commendable for song; but, when he had said, that first he should wake the porter sleeping at the root, that he might come down when he had opened; he asking, that he would call him, the dog leaping out tore to pieces the fox.

MOR.

MOR.

Fabula significat prudentes homines astu mittere inimicos potentiores quàm se, ad fortiores.

The fable signifies, that prudent men through craft send enemies more powerful than themselves, to the more brave.

FABLE CXCV.

*De Ranis.**Of the Frogs.*

DUÆ rancæ pascebantur
in palude; autem
æstate palude sicca-
tâ, quærebant aliam; cæterum
invenerunt profundum
puteum; quo viso, altera
dixit alteri, heus tu,
descendamus in hunc
puteum; illa respondens, ait,
si aqua aruerit hic,
quomodo ascendemus?

TWO frogs were fed
in a marsh; but
in summer the marsh being dried
up, they sought another; but
they found a deep
well; which being seen, one
said to the other, so ho you,
let us descend into this
well; the other answering, says,
if the water should dry up here,
how shall we get up?

*MOR.**MOR.*

Fabula declarat, quòd
nullæ res sunt agendæ in-
consideratè.

The fable declares that
no things are to be done in-
considerately.

FABLE CXCV.

*De Leone & Urso.**Of a Lion and a Bear.*

LEO et ursus, quum
cepissent magnum
hinnulum, pugnabant de eo;
et, vulnerati graviter a
seipsis, jacebant defatigati.
Vulpes, videns eos prostratos,
et hinnulum jacentem in
medio, rapuit hunc, et fu-
giebat. Illi videbant, sed
quia non potuerant surgere,
dicebant, heu! miseros
nos, quia laboravimus
vulpi.

A LION and a bear, when
they had taken a great
fawn, fought about him;
and, wounded grievously by
one another, they lay down tired.
A fox, seeing them laid prostrate,
and the fawn lying in
the middle, snatched him, and ran
away. They saw him, but
because they could not rise,
they said, alas! wretched
us, because we have laboured
for the fox.

MOR.

Fabula significat, quòd
dum alii laborant, alii
potiuntur prædâ.

MOR.

The fable signifies, that
whilst some labour, others
enjoy the prey.

FABLE CXCVI.

De CASSITA.

Cassitâ, capta laqueo,
dicebat plorans, hei!
mihi misera et infelici,
non surripui aurum neque
argentum cujusquam;
autem granum tritici fuit
causa meæ mortis.

Of a LARK.

A lark, taken in a snare,
said lamenting, ah!
me! miserable and unhappy,
I have not stolen the gold nor
the silver of any one;
but a grain of wheat has been
the cause of my death.

MOR.

Fabula tendit in eos,
qui subeunt magnum peri-
culum ob inutile lucrum.

MOR.

The fable tends to them,
who undergo great dan-
ger for unprofitable gain.

FABLE CXCVII.

De Leone confecto Senio.

LEO cum senuisset,
nec posset quærere vic-
tum, machinabatur viam,
quæ alimenta haud deessent
sibi. Igitur ingressus
speluncam, jacens, simula-
bat se vehementer ægrotare.
Animalia. putantia se
verè ægrotare, accedebant
ad eum grata visitandi;
quæ leo capiens mandu-
cabat singulatim. Cùm

Of a Lion worm out with Age.

A LION when he had grown old,
nor could get his liv-
ing, contrived a way,
how provisions should not be wanting
to him. Therefore having entered
the den, lying down, he feign-
ed himself vehemently to be sick.
The living creatures, thinking him
verily to be sick, went
to him for the sake of visiting him;
whom the lion taking ate
up one by one. When

jam occidisset multa animalia, vulpes, arte leonis cognita, accedens ad aditum speluncæ, stans exteriùs, rogat leonem quomodo valeret. Leo blandè respondens ei ait, filia vulpes, cur non ingrederis intrò ad me? Vulpes ait non illepidè, quoniam, mi here, cerno equidem perplura vestigia animalium ingredientium, sed nulla vestigia eorum egredientium.

now he had killed many animals, the fox, the art of the lion being known, coming to the entrance of the cave, standing without, asks the lion how he did. The lion mildly answering her said, daughter fox, why dost thou not enter in to me? The fox said not unwittily, because my master, I perceive indeed very many footsteps of animals entering in, but no footsteps of them coming out.

MOR.

Fabula significat, quòd prudens homo, qui providet imminetia pericula, faciliè devitat illa.

MOR.

The fable signifies, that a prudent man, who foresees imminent dangers, easily avoids them.

FABLE CXCVIII.

De Leone & Tauro.

LEO sequens ingentem taurum per insidias, cum accessit propè, vocavit eum ad cœnam, inquiens, amice, occidi ovem, cœnabis mecum hodie, si placet tibi. Postquam discubuissent, taurus conspiciens plures lebetes, et obeliscos paratos, et adesse nullam ovem illi, voluit decedere; quem leo perspiciens jam abeuntem, rogavit cur abiret. Taurus respondit, equidem

Of a Lion and a Bull.

A LION following a great bull by treachery, when he came near, invited him to supper, saying, friend, I have killed a sheep, you shall sup with me to-day, if it pleases you. As soon as they had sat down, the bull seeing many cauldrons, and spits ready, and that there was no sheep for him, was willing to depart; whom the lion perceiving now going away, asked him, why he would go. The bull answered, truly

non abeo de nihilo, I do not go away for nothing,
 cum videam instrumenta when I see instruments
 parata non ad coquendum prepared not to dress
 ovem, sed taurum. a sheep, but a bull.

MOR.

Fabula significat, quod
 artes improborum non
 latent prudentes.

MOR.

The fable signifies, that
 the arts of the wicked do not
 lie hid from the prudent.

FABLE CXCIX.

De Ægroto & Me-
 dico.

Of a Sick man, and a Phy-
 sician.

ÆGER, rogatus à
 medico de sua
 salute, respondit se
 sudasse violenter; medi-
 cus ait, id fuisse bonum;
 rogatus ab eodem medico
 secundò, quomodo invenie-
 bat se, ægrotus inquit,
 se fuisse comprèsum ve-
 hementi frigore: medicus
 quoque ait, id fore ad
 salutem. Interrogatus
 tertio ab eodem, quomodo
 reperiebat se, ægrotus
 inquit, se non potuisse
 digerere sine magna diffi-
 cultate. Medicus ait rursus,
 id fuisse optimum ad
 salutem; deinde, cum
 quidam domesticorum
 interrogaret ægrotum,
 quomodo valeret, ait ille
 ut medicus ait, sunt
 mihi multa et optima signa

A Sick man, being asked by
 the physician about his
 health, answered, that he
 had sweated violently; the phy-
 sician says, that that was good;
 asked by the same physician
 a second time, how he found
 himself, the sick man said,
 that he was seized with a vehe-
 ment coldness: the physician
 also says, that that was for
 his health. Asked
 a third time by the same, how
 he found himself, the sick man
 said, that he was not able
 to digest without great diffi-
 culty. The physician says again,
 that that was the best for
 his health; afterwards, when
 some one of his domestics
 asked the sick man,
 how he did, says he,
 as the physician says, there are
 to me many and the best signs

ad salutem, tamen disper- for health, yet I pe-
eo illis signis. rish by those signs.

MOR.

Fabula indicat, assenta-
tores esse culpandos.

MOR.

The fable shows, that flatter-
ers are to be blamed.

FABLE CC.

De quodam LIGNATORE.

Of a certain WOOD-CUTTER.

DUM quidam ligna-
tor scindebat lignum
juxta flumen, dicatum Deo
Mercurio, securis casu
decidit in flumen. Igitur
affectus multo mœrore,
considebat gemens *juxta*
ripam fluminis. Mer-
curius, motus misericordiâ,
apparuit lignario, et
rogavit causam sui fletûs;
quam simul ac didicit,
afferens illi auream securim,
rogavit, utrum esset
illa, quam perdiderat. At
pauper negavit esse
suam. Secundò Mercurius
detulit alteram, argenteam;
quam, cum pauper
negaret quoque esse suam,
postremò Mercurius *detulit*
ligneam; cum pau-
per assentiret, illam esse
suam, Mercurius, cognoscens
illum esse hominem verum
et justum, dedit omnes sibi
dono. Igitur ligna-
rius, accedens ad socios,
declarat quid acciderat

WHILE a certain wood-
cutter cleaved wood
near a river, dedicated to the God
Mercury, his ax by chance
fell into the river. Therefore
affected with much grief,
he sat down sighing near
the bank of the river. Mer-
cury, moved with pity,
appeared to the wood cutter, and
asked the cause of his weeping;
which as soon as he learnt,
bringing him a golden ax,
he asked, whether it was
that, which he had lost. But
the poor man denied that it was
his. A second time Mercury
brought another, a silver one;
which, when the poor man
denied also to be his,
at last Mercury reached
the wooden one; when the poor
man agreed, that that was
his. Mercury, knowing
him to be a man true
and just, gave them all to him
for a gift. Therefore the wood-
cutter, coming to his companions,
declares what had happened

sibi. Unus è sociis
volens experiri id, cum
accessisset ad flumen, deiecit
securim in aquam, deinde
consedit flens in ripâ;
causam cujus flûtûs cum
Mercurius audivisset, affe-
ren auream securim, roga-
vit, *illane* esset, quam
perdiderat: quam, cum
assereret esse suam, Mer-
curius, ejus impudentiâ cog-
nitâ, nec tradidit ei
auream, nec suam.

to him. One of his companions
willing to try it, when
he came to the river, threw
his ax into the water, then
he sat weeping on the bank;
the cause of whose weeping when
Mercury had heard, bring-
ing a golden ax, he asked,
whether that was it, which
he had lost: which, when
he asserted to be his own, Mer-
cury, his impudence being
known, neither delivered to him
the golden one, nor his own.

MOR.

Fabula significat, quòd
quanto Deus est propi-
tior probis, existit infe-
stior improbis.

MOR.

The fable signifies, that
by how much God is more propi-
tious to the honest, he is the more
severe to the wicked.

FABLE CCI.

De Medico, qui curabat
Insanos.

Of a Physician, who cured
the Mad.

Plures colloquebantur de
superflua curâ eorum,
qui alunt canes ad aucu-
pium. Quidam ex iis
inquit, stultus Mediolani
risit hos rectè. Cum
fabula posceretur, inquit,
fuit medicus, civis Medio-
lani, qui suscipiebat
sanare insanos, delato ad se
intra certum tempus:
autem curatio erat hujus
modi; habebat domi
aream, et in eâ lacunam

MANY talked of
the superfluous care of those
who feed dogs for fowl-
ing. A certain man of them
says, the fool of Milan
laughed at them rightly. When
the story was demanded, he said,
there was a physician, a citizen
of Milan, who undertook
to cure the mad, brought to him
within a certain time:
but the cure was of this
manner; he had at home
a court, and in it a pond

fatidæ aquæ, in quâ ligavit eos nudos ad fialum, alios usq; ad genua, alios usque ad ventrem, nonnullos profundius, secundum gradum insanix; ac tamdiu macerabat eos aquâ, quoad viderentur sani mente. Quidam est allatus inter ceteros, quem posuit in aquam usque ad femur, qui cœpit resipiscere post quindecim dies, et rogare suum medicum, ut reduceretur ex aquâ; ille exemit hominem à cruciatu, tamen eâ conditione, ne egrederetur aream. Cùm parvisset aliquot diebus, permisit, ut perambularet totam domum; at ut non egrederetur exteriorem januam; (sociis, qui erant multi, relictis in aquâ;) paruit mandatis medici diligentius; verò stans super limen quodam tempore; (nam non audebat egredi,) vidit juvenem venientem in equo cum duobus canibus, et accipit; motus novitate rei; (etenim non tenebat memoriâ quæ viderat ante insaniam; cùm juvenis accessisset, ille inquit, heus, tu, oro, responde mihi paucis: quid est hoc, quo veheris? Inquit, est equus

of stinking water, in which he bound them naked to a stake, some up to the knees, others up to the belly, some more deeply, according to the degree of madness; and so long he starved them in the water, till they seemed sound in mind. A certain man was brought among the rest, whom he put into the water up to the thigh; who began to recover after fifteen days, and to ask his physician, that he might be brought out of the water; he took out the man from the torment, yet on that condition, that he should not go out of the court. When he had obeyed some days, he permitted, that he might walk over the whole house; but that he should not go out of the outward gate; (his companions, who were many, being left in the water;) he obeyed the commands of the physician diligently; but standing upon the threshold on a certain time; (for he did not dare to go out,) he saw a young man coming on a horse with two dogs, and a hawk; moved with the novelty of the thing; (for he did not retain in memory the things which he had seen before his madness;) when the young man came near, he said, so ho, you, I pray, answer me in a few things: what is this on which thou art carried? says he, it is a horse.

Tum deinceps, quid vocatur hoc, quod gestas manu, & in quâ re uteris? Ille respondit, est accipiter, & aptus captui perdicum. Tum insanus petit, & h, qui comitantur te, qui sunt, & quid prosunt tibi? Ait, sunt canes, & apti aucupio, ad investigandum aves. Autem hæ aves, causâ capiendi quas paras tot res, cujus pretii sunt, si conferas capturam totius anni in unum? Cum respondisset, parvum, nescio quid, & quod non excederet sex aureos, insanus rogat, quam sit impensa equi, canum, & Accipitris? affirmavit impensam eorum esse quotannis quinquaginta aureos. Tum admiratus stultitiam juvenis, inquit, oro, abi hinc ocyus, antequam medicus redeat domum; nam si hic compererit te, conjiciet te in suam lacunam, veluti insanissimum omnium, & collocabit te in aquâ usque ad mentum.

MOR.

Hæc fabula ostendit, multas insanias esse quotidie inobservatas.

Then afterwards, what is called this, which thou hast in thine hand, and in what thing dost thou use it? He answered, it is a hawk, and fit for the catching of partridges. Then the madman asks, and these, that accompany thee, who are they, and what do they profit to thee? He says, they are dogs, and fit for fowling, to trace the birds. But these birds, for the sake of catching which you prepare so many things, of what price are they, if you put together the prey of a whole year into one? When he had answered, a little, I know not what, and that it could not exceed six guineas, the madman asks, what may be the expense of the horse, of the dogs, and of the hawk? He affirmed the expense of them to be yearly fifty guineas. Then having admired the folly of the young man, says he, I pray, go hence quickly, before that the physician return home; for if he should find thee, he will throw thee into his pond, as the most mad of all men, and he will place thee in the water up to the chin.

MOR.

This fable shows many madnesses to be daily unobserved.

FABLE CCII.

De obstinata Muliere, quæ vocavit Virum pediculosum.

Of an obstinate Woman, who called her Husband lousy.

Quædam mulier, supra modum contraria viro, ita ut vellet esse superior, semel in gravi altercatione cum eo vocavit eum pediculosum. Ille ut retractaret illud verbum, contundebat uxorem, cædens illam pugnis & calcibus. Quò magis cædebatur, eò plùs vocavit illum pediculosum. Vir tandem lassus verberando illam, ut superaret pertinaciam uxoris, dimisit in flumen per funem, dicens, se suffocaturum eam, si non abstineret talibus verbis. Illa perstabat nihilò minùs continuare illud verbum, quamvis fixa usque ad mentum in aquâ. Tum vir demersit eam in flumen, ita ut non posset loqui amplius, tentans si posset avertere eam à pertinaciâ timore mortis. At illa, facultate loquendi ademptâ, exprimebat digitis, quod nequibat ore: nam, manibus erectis supra caput, unguibus utriusque pollicis conjunctis, dedit

A certain woman, above measure contrary to her husband, so that she would be superior, once in a heavy quarrel with him called him lousy. He, that she might retract that word, bruised his wife, beating her with his fists, and heels. By how much the more she was beaten by so much the more she called him lousy. The man at length tired with beating her, that he might overcome the obstinacy of his wife, let her down into a river by a rope, saying, that he would suffocate her, if she would not abstain from such words. She persisted in nothing the less to continue that word, although fixed up to the chin in the water. Then the man plunged her into the river, so that she could not speak more, trying if he could turn her from her obstinacy by the fear of death. But she, the faculty of speaking being taken away, expressed with her fingers what she could not with her mouth: for, her hands being raised above her head, the nails of each thumb being joined, she gave

quod opprobrium potuit what reproach she could
viro, illo gestu. to her husband, by that gesture.

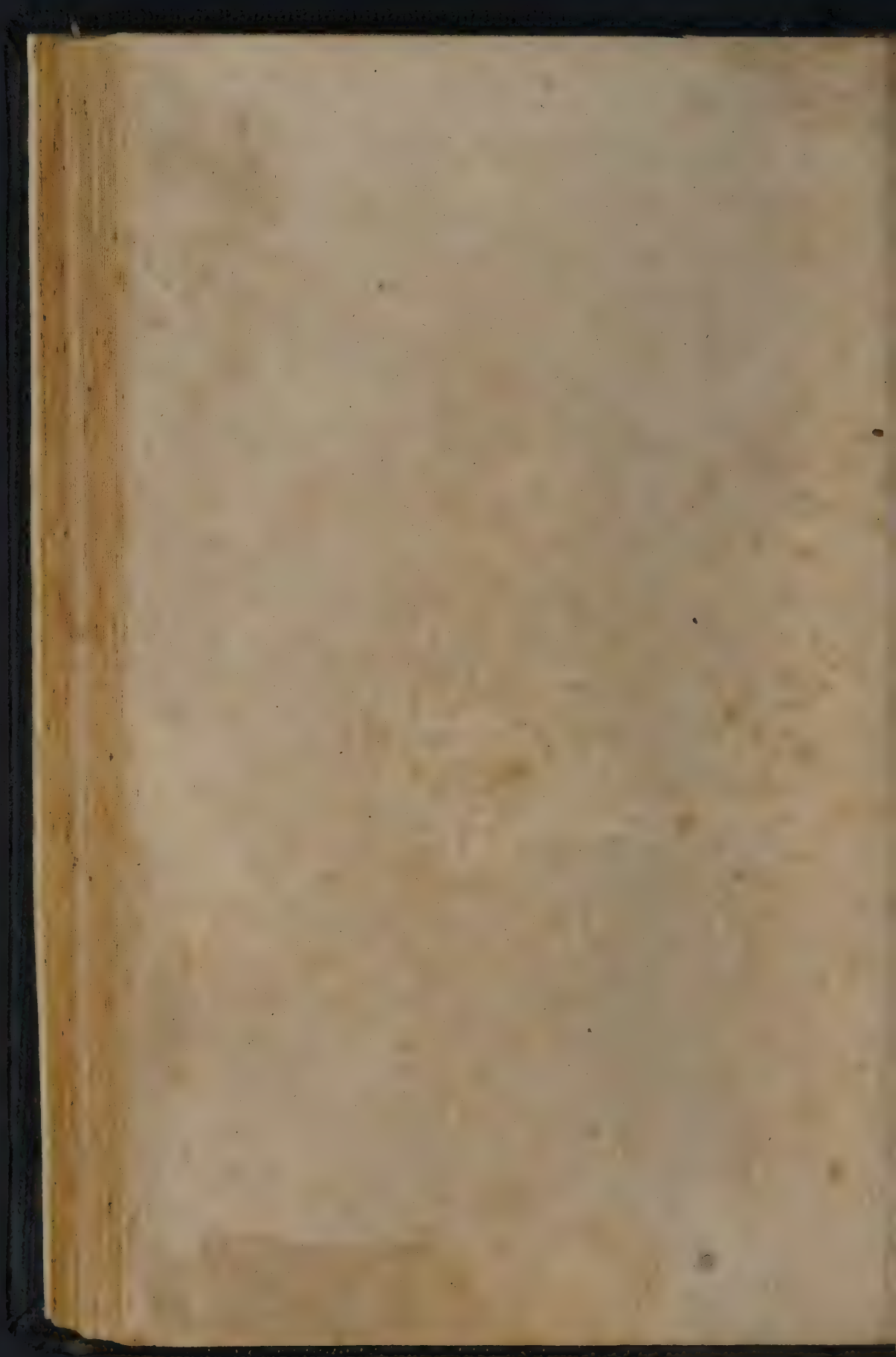
MOR.

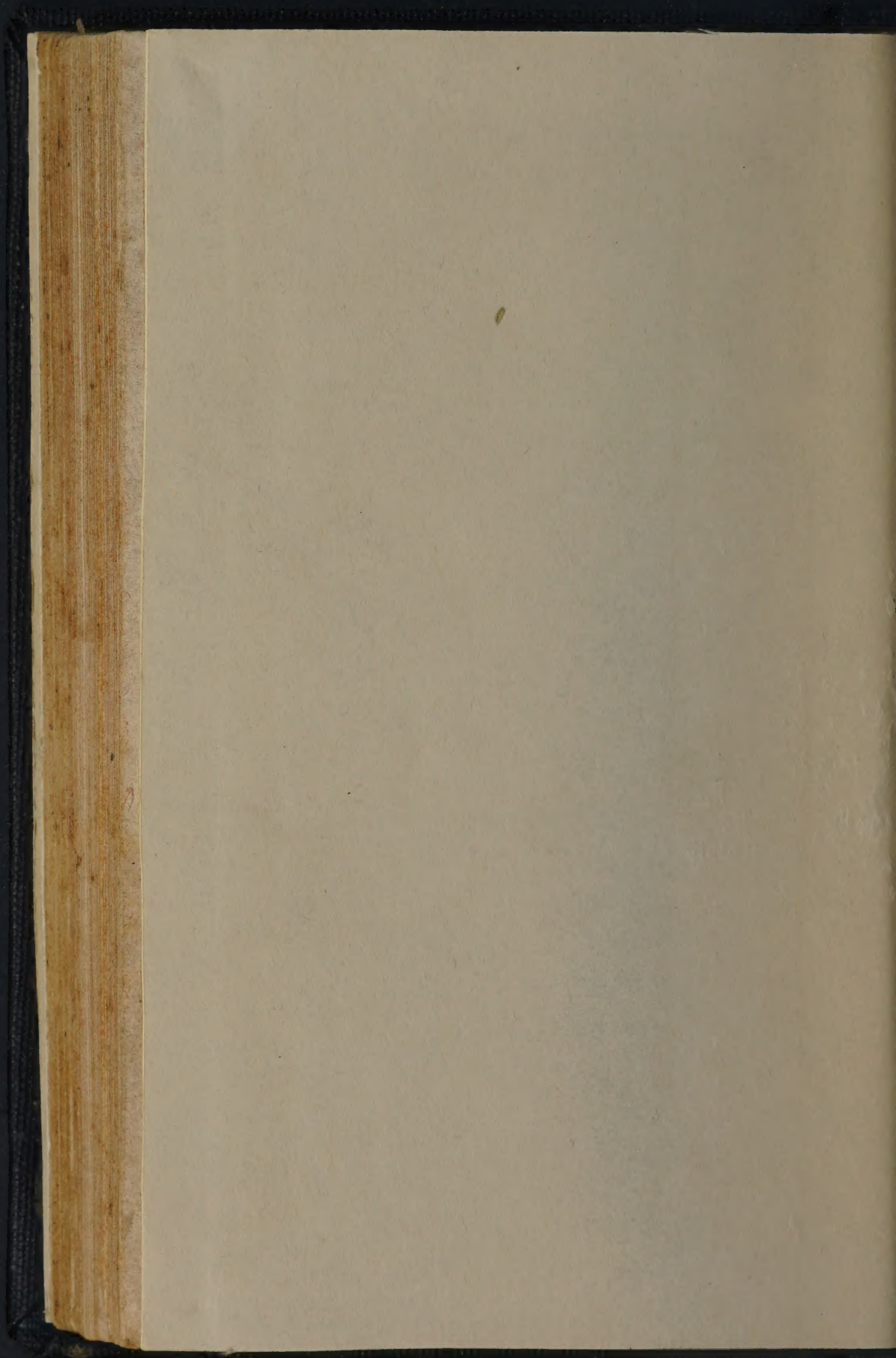
MOR.

Hæc fabula indicat, quod This fable shows, that
quidam retinebunt suam some will retain their
pertinaciam etiam periculo obstinacy even at the hazard
mortis. of death.

FINIS.

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